
Vol. XII No. 1

Fall 1989

**Creation Social Science
and Humanities Quarterly**

**Biblical Creation
and
Society**



**A Study Course by Ellen Myers
Part I**

CREATION SOCIAL SCIENCE AND HUMANITIES SOCIETY

The Creation Social Science and Humanities Society (CSSHS) was incorporated in Wichita, Kansas, in 1977. The CSSHS is educational, and will promote and disseminate information on the implications of the Biblical creation model of origins for the social sciences and humanities, with emphasis on the development of these disciplines in accordance with the rapidly emerging and increasingly well established natural scientific models of Biblical creation.

The **Quarterly Journal** is directed toward teachers and students of the social sciences and humanities, especially in institutions of higher learning. The CSSHS may also publish books, monographs, and other writings, and sponsor speakers, seminars, and research projects related to its educational purpose.

IRS tax-exempt status was granted December 30, 1977. All contributions are tax-deductible.

Voting membership is initially by invitation of the Board of Directors of CSSHS to candidates eligible on the following basis.

a. persons with at least a baccalaureate degree in the social sciences or humanities; or

b. persons 18 years old or over, who have held office in another creation-science organization with beliefs, substantially identical with those contained in the CSSHS **Statement of Belief**, for at least one year immediately prior to applying for membership in the CSSHS; or who have a commitment to our belief and work clearly evidenced by their record of actual involvement. Voting membership dues are \$12 (foreign, \$13 U.S.) per year.

Sustaining membership is open to those who subscribe to the C.S.S.H.S. Statement of Belief. Sustaining membership dues are \$12 (foreign, \$13 U.S.) per year.

Both voting and sustaining memberships include subscription to the **CSSH Quarterly**, and are reckoned as beginning and ending in September.

Non-members may subscribe to the **CSSH Quarterly** at the rate of \$14 (foreign, \$15 U.S.) per year.

Officers: Dr. Paul D. Ackerman, *President*; Mrs. Diane Powell, *Vice-President*; Mrs. Ellen Myers, *Secretary-Treasurer*.

Editor: Dr. Paul D. Ackerman.

Board of Reference: Dr. Duane T. Gish, *San Diego, California*; Rev. Walter Lang, *Minneapolis Minnesota*; Dr. Henry M. Morris, *San Diego, California*; Dr. Harold S. Slusher, *El Paso, Texas*; Dr. John C. Whitcomb, Jr., *Winona Lake, Indiana*; Dr. Clifford A. Wilson, *Mt. Waverly, Victoria, Australia*.

FOREWORD

The *Creation Social Science and Humanities Quarterly* is beginning its 12th volume with two special issues. Taken together, the Fall and Winter printings will constitute a thirteen lesson study course suitable for group or individual use. Mrs. Ellen Myers has surveyed the work of the *Quarterly* over its first 11 volumes in order to bring the material together in a comprehensive statement on biblical creation and society. These volumes are the first step in a new phase of CSSHS's ministry in which we hope to bring topics investigated in the *Quarterly* into a simpler form suitable for the Christian layman having no special training or background in the social sciences and humanities. Text marked off with "(*)" may be omitted if lessons are used as readings for a class or study group.

In order to make the material available for widest possible use by churches, Christian schools and study groups, permission is granted to reproduce this material for free or copy-cost distribution. When doing so proper citation of CSSHQ as well as the CSSHS address should be provided with each copy. Voluntary contributions to help with ministry costs would be appreciated.

Paul D. Ackerman

Notice to CSSHS Members and to Subscribers to the CSSH Quarterly

Memberships and subscriptions expire in September. Unless your membership or subscription is renewed by October 31, the Fall issue of the *CSSH Quarterly* will be the last issue you receive. Please send in your membership renewal (\$12 for U.S. residents; \$13 U.S. if you reside outside the U.S.A.), or subscription renewal (\$14 for U.S. residents, \$15 U.S. for subscribers residing outside the U.S.A.) as soon as possible before October 31. Members and subscribers residing outside the U.S.A., please add \$5 if you wish to have the *Quarterly* sent by air mail.

LESSON 1

Creation, the Foundation of the Biblical World View

Key Scriptures:

Genesis 1:1: "In the beginning God created the heavens and the earth."

John 1:1-3: "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made."

Acts 17:24: "The God who made the world and everything in it is the Lord of heaven and earth."

The doctrine of creation is the starting point of the Bible and of the Christian faith. It is reiterated throughout Scripture. All Christian doctrine is ultimately derived from it. To doubt or deny biblical creation is to declare God and Christ a liar, the Bible in error, and to make salvation in Christ meaningless. To neglect the doctrine of biblical creation is to rob the Church of its foundation for evangelism and instruction.

Unbelievers often understand this better than Christians. Thus G. Richard Bozarth writes:

Christianity is—must be—totally committed to the special creation as described in Genesis, and Christianity must fight with all its full might, fair or foul, against the theory of evolution . . . the whole justification of Jesus' life and death is predicated on the existence of Adam and the forbidden fruit he and Eve ate. Without the original sin, who needs to be redeemed? Without Adam's fall into a life of constant sin terminated by death, what purpose is there to Christianity? None. (*American Atheist*, Sept. 1978, p.19)

The two most publicized secular humanist documents, *Humanist Manifesto I* and *Humanist Manifesto II*, begin by denying biblical creation and by affirming the evolutionist, self-existing emergence of nature. The framers and signers of these documents understood that if man is to be his own lord and master, the God of the Bible must be rejected first of all as the Creator of all things. No compromise is possible between Genesis 1:1, "In the beginning God created the heavens and the earth" and the first plank of *Humanist Manifesto I*, "Religious humanists regard the universe as self-existing and not created." Neither the Bible nor its consistent enemies allow "theistic evolution."

Each of these incompatible world views has practical consequences with regard to the functioning of human society. Biblical Christianity insists

that only the adoption and implementation of the biblical world view, starting with God Himself as Creator and Lord, can preserve and improve society. It teaches that man's troubles are caused by his rejection of the biblical world view, beginning with man's fall from his original goodness and perfection as the unique being created in God's own image and likeness (Genesis 1:26-28; Genesis 3). (*)The famous Christian writer C. S. Lewis explains:

What Satan put into the heads of our ancestors was the idea that they could "be like gods"—could set up on their own as if they had created themselves—be their own masters—invent some sort of happiness for themselves outside God, apart from God. . . .

The reason why it can never succeed is this. God made us: invented us as a man invents an engine. A car is made to run on gasoline, and it would not run properly on anything else. Now God designed the human machine to run on Himself. He Himself is the fuel our spirits were designed to burn, or the food our spirits were designed to feed on. There is no other. ...

That is the key to history. Terrific energy is expended—civilizations are built up—excellent institutions devised; but each time something goes wrong. . . . In fact, the machine conks. . . . They are trying to run it on the wrong juice. (*Mere Christianity*, Macmillan, First Paperback Edition 1960, p.39)(*)

Unbelievers, of course, disagree. They act upon their faith that man can "set up on his own as if he had created himself" and be his own master. For them Adam's fall into the root sin of wanting to be independent of God is not a disaster or wrong. Furthermore, they all deny that reality is fixed by God's creative decree, but believe that they themselves can shape or define it as they think best. Before comparing their various social schemes with the implications of biblical creation for society, however, let us look at the most important facts about God and man revealed in the Bible.

A. God and His Creation - Creator-creature Distinction

It is absolutely essential for us to always keep in mind that God is completely independent of all things—that is, all His creatures—for the very reason that He freely created them out of nothing by His Word (Genesis 1; John 1:1-3). He sustains them; they in no way sustain Him! He does not depend on, or "need," any of them, as we read in Romans 11:36: "For from him and through him and to him are all things," or in Acts 17:25: "And he is not served by human hands, as if he needed anything, because he himself gives all men life and breath and everything else." Also see Ps.50:12-13; Matthew 5:9; Acts 17:28; Col. 1:15-17; etc. etc. This is precisely the distinction between God the Creator and the creation itself: He is dependent on no one and nothing—it is dependent always and fully on Him.

Finally, He as Creator fully knows and has complete control over all things, His creatures and the works of His hands. Man only truly knows what God the all-knowing Creator reveals to him by creation itself (Ps.19:1-2; Romans 1:20) and especially by Scripture (2 Timothy 3:16-17).

In speaking of God, creation and society, we must remember that the Christian God is a *Trinity*: God the Father, God the Son and God the Holy Spirit, three Persons in one Godhead. The Christian understanding of the

Trinity is unique among all religious faiths. Because God Himself is Triune, three-in-one, He Himself is the model for man in society, the life of the individual within the community. We are meant to live in society as the three Persons of the Godhead live together as separate persons yet in perfect unity and fellowship. This means that neither totalitarianism-collectivism nor anarchy are biblical; in actual practice in history both society at large and individual people have fared best where both the powers of social institutions and political office bearers and the freedom of individuals are limited and mutually supportive.

B. The Dependence of Man on God

It follows from the Creator-creature distinction that God does not depend on man, but man on God. God made us; we did not make ourselves (Psalm 100:3). God reveals Himself to man in two basic ways: (1) through His creation (Romans 1:18-20) and (2) in Scripture (2 Tim.3:15-17). Scripture is needed to understand creation properly. Only God knows all fully and perfectly while man, the creature, can know only in part as God enables him (Psalm 36:9; Col.2:3). Man also depends upon God for absolute, reliable morality. Only God Who created all things and man in His own image and likeness can give man absolute commandments (Genesis 1:26-28; Genesis 2:17). Man can therefore exercise his "dominion" (stewardship, management) over all other creatures bestowed upon him by God (Gen.1:26, 28) properly only in obedience to God. Without God man's morality can only be relative and unreliable. As the great Russian writer Dostoevsky said, "If there is no God, everything is permitted": In a world without God "might is right" as the German anti-Christian philosopher Hegel put it. Even the Nazi holocaust or the Communist Gulag justify themselves by their power and the absence of any absolute standard of right and wrong.

C. The Character of Man Before Sin

Originally man was created perfect in the image of God (Gen.1:26, 28). Physically he was in perfect health and beauty. Inwardly all his talents and abilities fitted him for perfect freedom, that is, perfect service to God his Maker. Salvation in Christ is actually the re-creation or restoration of man to his original perfection (Col. 3:10; 2 Cor.5:17).

Of course man as originally created was *finite*, for he was and always will remain a *creature*. Only God is infinite in knowledge and power: "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Is.55:9; also cf.Deut.29:29, Rom.11:33).

D. The Character of Man in Sin

The forbidden tree of the knowledge of good and evil in the Garden of Eden was a test of man's faithfulness to God (Gen.2:7). Would man be found faithful to God in that one "little thing," not eating from the one forbidden tree while all others were allowed? The temptation Satan put before Eve was "to be like God" (Gen.3:4-5). Instead of remaining faithful and obedient to God, Eve set herself up as the ultimate judge between God and Satan (Gen. 3:6), as though she were independent of and above God. This is the original sin of which all men are guilty (Romans 3:23). All other sin and all non-Christian philosophies and religions descend from this sin.

We must keep in mind that though man may imagine himself independent of God, this is not true: man continues to be dependent on God in fact, and the Creator-creature distinction continues to exist. In fact, man needs God even to reject Him—John 15:5 applies in full force also to unbelievers! Man depends upon God's air to breathe, upon God's food and water to eat and drink, and his Intellect and tongue by which he blasphemes His Maker are His Maker's gifts to him (Matthew 6:24 applies). Man still bears traces of God's image in which he was created; unbelievers reflect God (distortedly it may be) as shards of a broken mirror may still reflect the light.

E. Man Cannot Know Anything Truly Without Dependence on God

A terrible consequence of man's attempt to be independent of God is man's rejection of God's revelation in creation (Romans 1:18-24a,32). Man is not innocent in this: he actually "suppresses the truth by his wickedness" (Romans 1:18) and is "without excuse" (Rom.1:20). He thus places himself in a difficult condition as he robs himself of all true knowledge. It is as Jeremiah tells us: "The wise will be put to shame; they will be dismayed and trapped. Since they have rejected the word of the LORD, what wisdom is in them?" (Jer. 8:9; cf. Prov.1:7; Ephes.4:17-18). However, even God-rejecting men may be able to come up with bits and pieces of truth (inventions, math, medicine, surface morality). This is due to God's mercy. Jesus Christ tells us in Matt. 5:45: "Your Father in heaven ... causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous." We have already pointed out that God's image is not altogether erased in fallen men. We must remember, though, that the bits and pieces of God's truth which unbelievers find and may try to integrate in their belief systems are inconsistent with their own sinful principle of "independent knowledge." Lastly, if unbelievers agree with us, the agreement is only on the surface and not necessarily even a start toward their surrender to God.

F. No One Is Neutral: The Ultimate Meaning for Society

It ought to be clear from the foregoing discussion that no one is or can be neutral about depending on God. We either willingly depend on God, or deny our dependence on Him (see Matt. 6:24, John 3:18, 2 Cor.6:14). Non-Christian philosophy is based upon human independence (the essence of "secular humanism"). So is agnosticism which says that God *may* exist—or He may not—and therefore rejects dependence upon God and sets itself up as did Eve, a judge between God and atheism. Non-Christian thought also reasons in a circle: it argues for human independence on the basis of human independence which is itself at issue first of all.

In its assertion of human independence and taking man himself as its starting point rather than God, non-Christian philosophy also denies the Creator-creature distinction. It denies or remains "agnostic" about creation itself, for to acknowledge it would compel submission to the Creator. Hence non-Christian philosophy either does not deal with the origin of the world or explains it by some form of evolution.

(*)G. Summary

We saw in this lesson that the doctrine of creation is foundational for the Christian-biblical world view and all biblical teaching. We saw the Creator-creature distinction: God, the sovereign Creator, Lord and Sus-

tainer, in no wise depends upon His creation, but His creation, including man, depends wholly on God (Ps.100:3, Acts 17:25). Therefore man's knowledge and morality also depend on God Who alone knows all things fully and perfectly (Ps.36:9, Col.2:3). He alone as Creator can and does determine absolutely what is good, and that which is contrary to His will is evil.

We saw that God reveals Himself to man through the creation itself (Ps.19:1-2, Rom.1:18-20), and through Scripture, and that we need Scripture to understand God and creation properly (2 Tim.3:16-17). All Scripture from Genesis to Revelation testifies to Christ (Lk.24:25-27; Jn.5:39-40; Col.1:12-17; Heb.1:1-2), and whatever is contrary to Scripture is contrary to the truth (Is.8:20; 2 Tim.3:16-17; 2 Pet.1:20).

Christianity insists that only the adoption and implementation of the biblical world view, starting with God Himself as Creator, Lord and Sustainer, can preserve and improve society. The Trinity of the Godhead, three Persons dwelling together in perfect oneness of love and fellowship, is the model for society at large, even as Christ is the model for each individual. Non-Christians believe that man can organize society independently without God.

Finally, neutrality between dependence on God and declaring oneself independent of God is impossible (Matt.6:24, John 3:18, 2 Cor.6:14). Non-Christian philosophy by definition reasons from alleged human independence. We must remember that man in fact always remains dependent on God even when rebelling against Him, and that even the bits and pieces of truth he may come up with in his thought and action come ultimately from God.(")

Review Questions:

1. What do we mean by the "Creator-creature distinction"?
2. How is creation dependent on God? Cite Scriptures for your answer.
3. In what two basic ways does God reveal Himself? Which helps us understand the other?
4. What does it mean to say that man is "in the image of God"?
5. What effect does commitment to independence have on knowledge, morality, society?
6. Is it possible to be neutral about God and Christ?

For Further Reading:

Ken Ham, *The Lie: Evolution*. El Cajon, CA: Master Books, P.O. Box 1606, El Cajon, CA 92022. Cloth, 168 pp., \$12.95 ppd.

C.S. Lewis, *Mere Christianity*. New York: Macmillan, First Paperback Edition 1960, Paper, 175 pp., \$4.95.

Richard L. Pratt, *Every Thought Captive*. Phillipsburg, NJ: Presbyterian & Reformed Publishing Co., 1979, Paper, 132 p.p., \$6 (est.)

A. W. Tozer, *The Knowledge of the Holy*. San Francisco: Harper & Row Publishers, 1961, Paper, 120 pp., \$7.95.

Student Summary for Lesson 1

Biblical Creation and Society

Lesson 1 - Creation, the Foundation of the Biblical World View

Key Scriptures

Genesis 1:1; John 1:1-3; Acts 17:24

Introduction

1. all Christian doctrine ultimately derived from doctrine of creation
2. neglect of biblical creation robs Church of foundation for evangelism and instruction
3. unbelievers often understand this better than Christians
 - a. without creation and original sin, no purpose to Christianity
 - b. God made us to depend for life on Himself
 - c. unbelievers think they can be independent - this affects society

A. God and His Creation - Creator-creature Distinction

1. God, Independent of all - Rom.11:36, Acts 17:25
2. Creation dependent on God - Acts 17:25, Col. 1:17
3. God revealed to man by Scripture and creation - Ps.19:1-2; Romans 1:20; 2 Tim.3:16-17 (Scripture revelation helps us understand creation)

B. The Dependence of Man on God

1. Man's dependent knowledge - Ps.36:9; Col. 2:3
2. Man's morality depends on God - Gen.1:26, 28; Gen.2:17

C. The Character of Man Before Sin

1. Man in the image of God - Gen.1:26, 28
2. Salvation in Christ is re-creation/restoration to that original character - Col.3:10; 2 Cor.5:17
3. Sinless and finite - Is.55:9; Deut.29:29; Rom.11:33

D. The Character of Man In Sin

1. the forbidden tree tests man's faithfulness to God - Gen.2:17
2. Satan's temptation: "To be like God" - Gen.3:4-5
3. Eve set herself up as ultimate judge between God and Satan - Gen.3:6; Rom.3:23

E. Man Cannot Know Anything Without Dependence on God

1. he rejects God's revelation in creation - Rom.1:18-24a, 32
2. he cannot know anything truly or fully - Jer.8:9; Prov.1:7; Eph.4:17-18

F. No One Is Neutral: The Ultimate Meaning for Society

1. Non-Christian philosophy based on man's independence - Mt.6:24; Jn.3:18
2. Non-Christian philosophy denies Creator-creature distinction - 2 Cor.6:14

LESSON 2

Philosophy; Ethics

Key Scriptures:

Col. 2:8-10: "See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ. For in Christ all the fullness of the Deity lives in bodily form, and you have been given fullness in Christ, Who is the head over every power and authority."

Jer. 8:9: "Since they have rejected the word of the LORD, what kind of wisdom do they have?"

A. Christian Philosophy Vs. Non-Christian Philosophy

Christian-biblical philosophy is "to think God's thoughts after Him" and agrees that "the fear of the LORD is the beginning of wisdom" (Prov.1:7). Its starting point is God as Creator "of Whom, and through Whom, and to Whom are all things" (Rom.11:36). Non-Christian philosophy, then, is "to think on one's own," and its starting point is ultimately the self of each thinker. One may be a Bible-believing Christian and yet inconsistently hold to non-Christian thought. This applies especially to attempts by Christian thinkers to integrate the world view of Christianity with non-Christian philosophies. (*)An example is St.Thomas Aquinas' attempt to integrate the thought of Aristotle with Christianity. Another example is so-called "Christian" counseling based upon modern non-Christian psychologies (see Lesson 5).(*)

Because there is no wisdom in those who have rejected the word of God (Jer.8:9), Christian philosophy need not and must not receive anything from non-Christian philosophy. Would-be independent thought is in principle corrupt (Mk.7:20-23; Eph.4:17-18). Only God is good (Mt.19:17). Bits and pieces of truth in their thought are due to God, to the remnant of His image in man, and only superficially agree with Christianity. Neutrality is impossible! We are not to "pull at the same yoke" with unbelievers (2 Cor.6:14).

B. Non-Christian Philosophy Uncertain About Its Beliefs

Christians must "test everything" and "hold on to the good" (1 Thess. 5:21). Non-Christian philosophy can "test," but not "hold on to the good." It does "test," that is, doubt, everything—except its own presupposed "independence"! Furthermore, it cannot "hold on to the good" because it cannot know absolutely what is "good"! Only an omniscient being—God—the Creator, Lord and Sustainer of the Bible, Himself is ultimately good (Matt.19:17), and only He can show us what is good and has done so (Micah 6:8; John 14:6). Rejecting God, unbelieving would-be independent man has condemned himself to uncertainty because he will not come to God the Omniscient Lord to receive certain knowledge (Jer.8:9). (*)For a while the physical sciences were idolized as providing knowledge, but the

discovery of Werner Heisenberg's "Indeterminacy Principle" (we cannot determine both the speed and the location of a sub-atomic particle at the same time; the observer affects that which is observed) put a stop to this error in 1927. (For more on science, see Lesson 7.)(*)

The belief in evolution which permeates modern non-Christian thought (though it was also part of the philosophies and pagan religions of antiquity) adds more uncertainty to non-Christian philosophy because evolution means continual change. The basis of thought itself is endangered by the evolutionist principle of continual change, for if all things continually turn into things other than themselves, how can any certain statement be made about anything? Evolutionism, plus general rejection of God, *compels* unbelievers to be "always learning but never [to be] able to acknowledge the truth" (2 Tim.3:7). Scripture also tells us that these "men of depraved minds . . . will not get very far because . . . their folly will be clear to everyone" (2 Tim.3:8, 9).

C. Non-Christian Philosophy's Two Categories (Some Overlap)

We do not have time or space to discuss non-Christian philosophy in depth, but a very brief sketch will help us see its main currents and concepts. There are two main "streams" of non-Christian philosophy. It is either rationalist-materialist and tends towards atheism ("no-god"), or "irrationalist" (man does not live by human reason alone)-idealist and tends towards pantheism ("everything-is-god"). The materialists tend to think that matter, moving according to impersonal "natural laws," is of greatest importance in the world, and really all that exists. The Bible never mentions and does not teach that the world works according to "natural laws," but rather that the world "consists" or "holds together" in Christ—Col.1:17. This means that the world is *personal*, the personal creation of the Tri-Personal God and Creator, Who also *sustains* it moment by moment. (*)What came to be called "natural laws" are, in the words of the venerable Christian teacher A. W. Tozer, "the paths God's power and wisdom take through creation. . . . Science observes how the power of God operates, discovers a regular pattern somewhere and fixes it as a 'law.' . . . The trustworthiness of God's behavior in His world is the foundation of all scientific truth." (*The Knowledge of the Holy*, p.66).(*) The philosophical "idealists" as distinct from the "rationalist-materialists" think that "ideas" are of greatest importance and really all that exists. They also tend to see the world as impersonal, as do rationalists-materialists, because their concept of God is impersonal. God is "the divine energy," the "force," the "center" or "ground of being" or simply "being" realizing or expressing itself in "nature" ("nature" as a self-regulating process is unbiblical). (*)Among the rationalists-materialists may be counted Aristotle (384-322 B.C.), Descartes (1596-1650), Voltaire (1694-1778), Kant (1724-1804), and of course Marx (1818-1883) and Engels (1820-1895). Among the "irrationalists"-idealists may be counted Plato (427? -347 B.C.), Spinoza (1632-1677), Rousseau, the father of the French Revolution and modern "child-centered" education (1712-1778), Hegel (1770-1831), Nietzsche (1844-1900), modern existentialist philosophers, and today's "New Age" thinkers.(*) Both philosophical currents share rejection of the God of the Bible even though they might profess Christianity. Both share an essential monism, that is, belief that the whole world is one, and

that therefore no Creator-God exists outside and above this world. The difference between atheism ("there is no God") and pantheism ("everything is God") on closer examination turns out to be only a difference of words.

(*)Finally, both rationalism-materialism and irrationalism-idealism have in common the same irreconcilable enemy, biblical Christianity. Both begin with man himself as would-be supreme judge of what shall count as reality and truth. In effect, both lead to the rule over society by self-appointed elites, such as Plato's "philosopher kings," the Marxists' "vanguard of the proletariat," modern industrialists' "establishment," etc. Hence society tends towards impersonal, elite-managed totalitarianism in which individual men and women outside and below the ruling elite are despised and disposed of as the elite decides, supposedly for "the good of the whole." The members of the elite live in luxury. Christians are to exercise dominion under God by service (Matthew 20:25-28)(*)

Because non-Christian philosophy is so uncertain and gives only contradictory advice, its study may by God's grace reduce a truth-seeking man to despair and then bring him to Christianity and the Creator-Savior-Sustainer of the Bible for life, meaning and joy. Among converts to Christianity who came by this road were St. Augustine (A.D. 354-430), one of the most influential Christian thinkers of all time; C. S. Lewis (1898-1963), a gifted defender of the faith in our own generation; and Russia's greatest twentieth-century writer, Aleksandr Solzhenitsyn (b.1918). (*)What it means to leave ever uncertain, ever proud, ever corrupt and meaningless non-Christian philosophy for the personal, sure and certain God of Jesus Christ has been unforgettably recorded by the French scientist-writer Blaise Pascal (1623-1662) in the "Memorial" of his conversion:

God of Abraham God of Isaac God of Jacob
Not the God of philosophers and learned men
Certitude Certitude feeling joy peace
God of Jesus Christ
Forgetfulness of the world and of all save God
He is only to be found through the Gospel
Greatness of the human soul
Joy joy joy tears of joy
I have separated from Him
My God wilt Thou leave me
Let me not be separated from Him eternally
This is eternal life knowing thee the only true God
and Him whom thou hast sent Jesus Christ John 17:3
Jesus Christ
Jesus Christ
I have separated from Him I have run away from Him
I have denied Him Crucified Him
May I never be separated from Him
He is only to be kept through the Gospel
Total and sweet renunciation
Total surrender to Jesus Christ and to my director

Eternally joyful
For one single day of renunciation on earth.

This record of Pascal's meeting the Personal God of the Bible the night of November 23, 1654, from about 10:30 p.m. to 12:30 a.m., was found sewn in a seam of his coat upon his death. Pursuant to this meeting Pascal worked on a defense of the Christian faith, the world-famous *Pensees* (*Thoughts*), published after his death. (*)

D. Ethics

As with non-Christian and Christian philosophy, so it is with non-Christian and Christian-biblical ethics. The one is man-centered and would be independent; the other is God-centered and consciously dependent upon and obedient to God. The one has no model after which to act, for in principle every man can "do what is right in his own eyes" (Judges 21:25). Non-Christian ethics is relativistic as there are no absolute ethical principles. It teeters between anarchy (no government or rule) and tyranny (all-powerful government, usually exercised by one chief, the tyrant, "leader," etc.). This relativistic "situation ethics" is usually utilitarian, claiming that whatever is "useful" is "good." Sometimes it will excuse even adultery, murder, etc. if carried out in "love"! In practice such an "ethics" withdraws all protection from the weak and sanctions a policy of "might is right" (Hegel's slogan), as under the Nazis and Communists. Christians must hold to Romans 13:8-10 which teaches that love is the fulfilling of the law, namely, the Second Table of the Ten Commandments (see also Mt. 7:12; John 15:10).

(*) Evolutionism adds more uncertainty about what is right or wrong, because evolution means change. Literally every view from Nietzsche's "master morality" to Eastern mystic withdrawal from the world, from social cooperation to ruthless individualism has been defended on the grounds of evolution (see Lesson 3). (*)

Christian-biblical ethics, on the other hand, is God-centered and as changeless as God Himself (Heb. 13:8; James 1:17). It demands that society, through the individual men, women and children which belong to it, obey God's moral law. This moral law is absolute because it is the expression of the eternal, immutable, sovereign Creator (Mal. 3:6). It applies absolutely and with total fitness to man, because man is the one unique creature created by God in His own image and likeness. Man disregards the moral law given him by his Creator as the only one appropriate to his created identity at his own risk and harm. To disobey God is to hurt oneself and society as well.

Christian-biblical ethics has a model for the individual, Christ Himself in Whose likeness—God's own likeness—we are to be restored (2 Cor. 3:17-18, Col. 3:10). Our model for society is the Trinity, that is, more than one person living in unity of spirit. Society is to be one body with many members who complement and care for each other. The Church exemplifies what God wants for all mankind (John 17:1; Cor. 12; Eph. 4; etc.). God wants us to practice His justice and mercy without partiality towards the rich, the strong or the intelligent. The weak are to be comforted and loved (1 Cor. 12:22-25; 1 Thess. 5: 14-15; 1 Peter 5:5, etc.). How we treat the weakest members of our

family, church and society shows best how Christlike we are, and it is the "cutting edge" of a society's true humaneness. This is why the weakest members of society "are indispensable" (1 Cor.12:22). The more barbarian and godless a society, the more negligent and even murderous it will be towards its weakest members. (")Examples of increasing godless barbarism today are abortion, euthanasia, abandonment of the homeless poor, indifference about the imprisonment, torture and mass murder of innocent people under Communism, etc. (see also Lesson 9). (") In a Christian society, those who would rule are to be the servants of all (Matt. 20:25-28; 1 Peter 5:1-4).

In all human social relations ordered according to God's law the human person is to be respected because made in God's own image and likeness (Gen. 1:26-28; Gen.9:5-6). (")This is especially true for the most personal intimacy of courtship, marriage and family (see Lesson 10). Christian-biblical ethics is never impersonal, and people are never treated like masses or numbers. It never looks at man in categories, stereotypes or statistical aggregates. This is why Christian ethics alone can be truly just, loving and merciful, as is God Himself, forgiving us our sins yet demanding that we "sin no more" as Christ told the woman caught in adultery, John 8:11. (") Christian ethics is not utilitarian; people need not justify their lives by their social utility or be discarded as "useless eaters" due to handicap or old age. Christian ethics alone bids us to "be holy, as God is holy" (1 Peter 1:15). It alone points the way to life and welfare once and for all, aiming for our inward regeneration and transformation, not mere outward behavior change (Galatians, especially 2:19-20; 3:21-26; 5:16,24; 6:15; Romans 12:2, etc.)

Review Questions:

1. Can Christians borrow from non-Christian philosophies? Why not?
2. Why is non-Christian philosophy condemned to uncertainty?
3. What do rationalist-materialist and "irrational'-Idealist philosophies have in common?
4. What is "monism"?
5. What effect does evolutionism have on philosophy and ethics?
6. What is the difference between godless "elites" and Christian rulers?

For Further Reading:

Ken Ham, *The Lie: Evolution*. El Cajon, CA: Master Books, 1987.

Rousas John Rushdoony, *The One and the Many*. Fairfax, VA: Thoburn Press, 1978 (or order from Chalcedon, P. O.Box 158, Vallejo, CA 95251).

Francis A. Schaeffer, *How Should We Then Live? The Rise and Decline of Western Thought and Culture*. Westchester, IL: Crossway Books, 1976, 1983.

The best available reference work on philosophy from antiquity to our time is the multi-volume *History of Philosophy* by Frederick A. Copleston, S.J., published by Doubleday Image Books.

Student Summary for Lesson 2

Biblical Creation and Society

Lesson 2 - Philosophy; Ethics

Key Scriptures:

Col.2:8-10; Jer. 8:9

A. Christian Philosophy vs. Non-Christian Philosophy

1. Christian/biblical - "thinking God's thoughts after Him" -Prov.1:7
 - a. starting point - God as Creator
2. Non-Christian - "thinking on one's own" - Judges 21:25
 - a. starting point - the self
3. therefore Christian/biblical philosophy need not and must but not receive anything from non-Christian philosophy -Jer.4:14;Mk.7:20-23; Eph.4:17-18
 - a. bits & pieces of truth in non-Christian philosophy, BUT— due to God, to remnant of God's Image in man, and superficial agreement
 - b. neutrality is impossible - 2 Cor.6:14

B. Non-Christian Philosophy Uncertain About Its Beliefs

1. Christians commanded to "test everything-retain the good" -1 Thess.5:21
2. non-Christian philosophy "tests everything"- except its own supposed independence
3. It cannot "hold on to the good" because it cannot know absolutely what is "good"! - ultimately, only God is good -Matthew 19:17
4. belief in evolution adds more uncertainty because evolution means continual change - 2 Tim. 3:7-9

C. Non-Christian Philosophy's Two Categories (Some Overlap)

1. rationalist-materialist (Aristotle; Descartes; Voltaire; Kant; Marx-Engels) -atheism
2. "irrationalist"-idealist (Plato; Spinoza; Hegel; Nietzsche; New Age) -pantheism
3. self-appointed elites - Christianity different! Mt.20:25-28
4. some men came to Christ out of philosophy - Augustine; Lewis; Solzhenitsyn; Pascal

D. Ethics

1. non-Christian: man-centered; no model; no absolutes; "situation ethics" - Romans 13:8-10
 - a. anarchy/tyranny
 - b. Nazis, Communists
2. Christian: God-centered; Christ model for individual, Trinity for society
 - a. God does not change, nor does His law (Heb.13:8, Jas.1:17; Mal.3:6; 2 Cor.3:17-18; Col.3:10; John 17; 1 Cor.12; Eph.4
 - b. the weak "more necessary" (1 Cor.12:22-24; 1 Thess.5:14-15; 1 Peter 5:5 etc.)
 - c. respect for man because made in God's own image -Gen.1:26-28; Gen.9:5-6; John 8:11. We must be holy (1 Pet.1:15; Galatians)

LESSON 3

Evolutionism

Key Scriptures:

Genesis 1:1: "In the beginning God created the heaven and the earth."

Genesis 1:21, 24 - 26: "And God created great whales, and every living creature that moves ... and every winged fowl after his kind .. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creeps on the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps on the earth."

Romans 5:12: "... by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

I Corinthians 15:21-22: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

A. Biblical Creation and Evolutionism Are Irreconcilable

As pointed out in Lesson 1, the doctrine of creation is the starting point of the Bible and of the Christian faith, and it is reiterated throughout Scripture. In fact, at least 165 passages in Genesis are either directly quoted or clearly referred to throughout the New Testament, including more than 100 from Genesis, chapters 1 through 11. Every one of the New Testament authors refers to Genesis 1 through 11. Jesus Christ referred to Genesis, for example in Matthew 19:4-6 where He quoted from both Genesis 1 and 2: "Have you not read that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they two shall be one flesh? Wherefore they are no more two, but one flesh. What therefore God has joined together, let not man put asunder". Was Jesus Ignorant, or a liar?

If evolution happened, then for millions of years before man creatures lived and died, killed and were killed. The Bible teaches that death entered the world only after the first man Adam sinned (Romans 5:12; I Cor. 15:21-22). Was the Apostle Paul Ignorant, or a liar, or was the Holy Spirit Who inspired him to write these passages in Romans and I Corinthians?

Modern evolutionism teaches that in the beginning there was the hydrogen atom from which by gradual accretion over millions and billions

of years all higher organisms including man evolved. However, the fossil record does not show any intermediate forms between any and all major kinds of creatures. Top evolutionists meeting at the Field Museum of Natural History in Chicago in the fall of 1980 admitted this "stasis" (well-defined major kinds appearing abruptly in the fossil record, rather than gradually evolving from each other). In view of this fact an alternate evolutionist scenario, "punctuated equilibrium", is now becoming more prominent among evolutionists. This model asserts that evolution took place by gigantic leaps. The mechanism for these "leaps" is supposed to be huge genetic mutations caused by great natural catastrophes. This despite the fact that most if not all mutations are harmful or lethal!

Both evolutionist models flatly contradict the Bible, which teaches clearly that God created all that is out of nothing by His Word within six literal days (Gen.1, John 1:1-3; Heb.11:3, Exod.20:8-11, etc.). So-called "theistic evolution" is therefore also unbiblical. Genesis 1 states no less than six times (Gen.1:21-25) that God created His creatures separately "after their kind". They did not evolve from other kinds by themselves or, as theistic evolutionists assert, by occasional nudges from God to help them over otherwise insuperable difficulties (such as life from non-life, sexual reproduction, etc.).

In addition, the order of events according to evolution conflicts totally with the order of creation given in Genesis 1. For instance, Genesis 1 teaches that God created fruit trees before fish (plants on day 3, fish on 5). Evolution teaches fish came before fruit trees. Evolution says that the earth began as a hot molten blob; the Bible says that the earth was first created covered with water (Gen.1:2). Evolution teaches a "Big Bang" (explosion of a relatively very small ball of tightly packed atomic matter) twenty billion years ago. From this primeval explosion galaxies, then the sun, then the earth are supposed to have evolved—a very unlikely idea as it implies order arose by itself out of total disorder! The Bible teaches that the earth was created on day 1, the sun not till day 4. (For other major discrepancies, see Ken Ham, *The Lie: Evolution* [El Cajon, CA: Master Books, 1987], pp.137-155.)

There are many, many other scientific evidences against evolution, and these evidences automatically support creation since evolution and creation are the only models of origins. For example, life cannot possibly arise from non-life no matter how much time might be available. Darwin already feared that the human eye with its astounding complexity totally contradicted his theory. Today scientists know far more than in his day about this same marvelous complexity of *all* organisms, even of one-celled creatures formerly considered "simple". This amazing complexity argues for design by a higher intelligence. It amply confirms the teaching of Romans 1:20: "For the invisible things of Him [God] from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they [men rejecting God] are without excuse."

B. Evolutionism and Society

(*)As we already saw in Lesson 1, evolutionism goes hand in hand with the denial of God, of salvation by Christ, and of the entire Christian-biblical

world view, as unbelievers often understand better than Christians. Not for nothing does the *Humanist Manifesto I*, a key secular humanist publication, begin with the following planks: "First: Religious humanists regard the universe as self-existing and not created. Second: Humanism believes that man is a part of nature and that he has emerged as the result of a continuous process [evolution]. . . . "Humanist Manifesto II also asserts," First: ... Any account of nature should pass the tests of scientific evidence [evolution]; in our judgement, the dogmas and myths of traditional religions do not do so. ... we begin with humans not God, nature not deity" ... and "Second: ... science affirms that the human species is an emergence from natural evolutionary forces."(") All evolutionism says that the world is "self-contained" or "self-existing", that is, *monistic* (nothing exists outside this world, it is the one and only reality—this fits atheism as well as pantheism). The cosmic evolutionism of pagan antiquity, and also the neo-pagan "New Age" movement today, hold to belief in history as cyclical in an "oscillating universe," whereas the Christian-biblical world view sees history as linear and determined by God.

Cyclical history means that history repeats itself or goes through ever recurring phases or stages. An "oscillating universe" is a world that begins with some sort of "big bang or emanation from a center (pantheists-New Agers speak of this center as "god"), expands to maximum extent and then falls back upon itself, only to begin this oscillation or megacycle again, and so on forever. Reincarnation is part and parcel of this cyclical history world view. It is all really a never-ending "re-cycling" of everything, good and evil, treasures and trash, and if taken seriously it leads to meaninglessness and despair.

(") "New Age" evolutionism says evolution operates by "cosmic forces", by "spirit forces", or simply by "the Force" (as in the movie *Star Wars*). All evolutionism in general and "New Age cosmic evolutionism in particular can only distinguish between *relative* good and evil, right and wrong. In general that which supposedly promotes the evolutionary process counts as "good", that which hinders it, as "evil". Biblical Christianity based upon biblical creation is then by definition evil, indeed *the* enemy. New Age evolutionism sides with the "punctuated equilibrium" hypothesis of evolution rather than with Darwinism. Its "patron saint" so to speak is the apostate French Jesuit priest Pierre Teilhard de Chardin (1881-1955). He was a pantheistic evolutionist who taught that God is evolving from matter into spirit. (For more on "New Age" thought, see Lesson 4.)(")

How has evolutionism in its various forms affected society? Because of its belief in cyclical history, it has led to indifference or despair about the human condition and hence social stagnation in antiquity. The highest human virtue of ancient paganism was fortitude in the face of chance or fate. Only a very few men could rise above the multitudes condemned to labor hard to eat, beget offspring, and die. Because the world was seen as essentially irrational, modern science, which originated in the Christian West with its trustworthy, orderly and provident Creator-God, developed nowhere else, as historian of science Stanley L. Jaki has shown beyond any doubt. (For more on science and biblical creation, see Lesson 7.)

With the advent of Charles Darwin (1809-1882) and especially his famous

Origin of Species (published 1859), biblical Christianity with its doctrinal foundation of biblical creation was scorned in the name of "science" as harshly as never before. Darwinian evolutionism's slogan, "*the survival of the fittest*," became the philosophical guideline for generations. ("It was not originated by Darwin himself, but by his like-minded contemporary Herbert Spencer (1820-1903) who was extremely influential in his day and the originator of "Social Darwinism." ("Social Darwinism, though considered politically "conservative" and allied with private free enterprise, is radically different from Adam Smith's concept of free enterprise competition. Economics professor Jacqueline Kasun writes that "Smith held that competition is good because it leads men to serve one another, no matter their intent; whereas Spencer and Sumner [another pioneer of "Social Darwinism"] considered competition good because it eliminates the 'unfit', and with full intent." (*The War Against Population*, [Ignatius Press, San Francisco 1988], p. 158) Not only "Social Darwinism" but also "Reform Darwinism," which tended toward socialism/collectivism, adapted Darwinian evolutionism to society.

Darwinian evolutionism lies at the root of the Nazi and Nietzschean "master morality." Hitler considered himself the champion of Darwinism in his endeavor to create a pure Aryan race of supermen. The Nazis began by killing off the mentally handicapped and proceeded to kill millions of Jews in the name of eliminating the unfit and racially inferior. In line with Nazi efforts to implement Darwinian evolutionism is the eugenics movement which flourished on both sides of the Atlantic from the 1880s till after World War II. It began with Charles Darwin's cousin Francis Galton (1822-1911) and was dedicated to stop the propagation of people its elitist leaders despised as having little social worth. ("One of its most influential spokespersons was Margaret Sanger (1883-1966), a birth control pioneer who founded the now world-wide Planned Parenthood organization (heavily funded by the U.S. government and a top provider of abortion). In 1932 Sanger advocated the segregation and sterilization of millions of Americans of supposedly inferior heredity. The eugenics movement subsided for a while after the Nazi atrocities in the name of evolutionist racism gave the cause a bad name. It has lately recovered much lost ground, however.")

Racism was an early by-product of Darwinian evolutionism. The Caucasians were allegedly the highest race, and Blacks the lowest and most ape-like. Evolutionists were at odds among themselves about whether all mankind had evolved from one original pair or from several different ones. Blacks might have descended from a more primitive ancestor than Whites, or else they had not evolved as rapidly. The Bible-believing Christian, of course, cannot be a racist, for he knows that all mankind is descended from Adam and Eve, and after the Flood from Noah and his wife.

Not only the Nazis but also the Communists adopted modern evolutionism. Karl Marx was delighted with *The Origin of Species* and proposed to dedicate his own *Das Kapital* to Darwin (Darwin declined the honor). Today Darwinian evolutionism is drilled into all students in Communist countries. To turn to Christianity from Communism also means to turn away from Darwin to belief in biblical creation. Communism also eliminates its "unfit"

to create a better society, but its "unfit" are people from the wrong social class and the wrong religious beliefs.

"New Age" evolutionists at first appear less cruel and murderous than Nazi and Communist evolutionists. They do have in common with the Nazis a deep fascination with and rootedness in the occult, however, and they share with the Communists-collectivists their commitment to a one-world collectivist society. All mankind is to be one coalesced, collectivist whole akin to an ant heap or, as New Age leader Marilyn Ferguson has put it, a "Kenyan flatid-bug community." (*) New Age saint Pierre Teilhard de Chardin was all for dialogue with the Communists. Of course it is quite appropriate that evolutionism of whatever stripe, which is based on monism (nothing exists outside this world, it is the one and only reality), fundamentally and ultimately unites atheists (Communists and secular humanists) as well as pantheists (Eastern mystics, New Agers) and strives for its practical realization and expression in a one-world society and government.(*) This is to be the next step in mankind's evolution as well as would-be independent men's final victory over biblical Christianity and its hated God (Psalm 2:1-3). However, "He that sits in the heavens shall laugh: the LORD shall have them in derision" (Ps.2:4).

Review Questions:

1. Give several reasons why evolution is incompatible with the Bible.
2. What is "punctuated equilibrium?" How is it different from Darwinism?
3. Give several reasons why evolution is scientifically false.
4. "Monistic" means that (give definition).
5. Define "cyclical history" and "linear history."
6. What is "Social Darwinism?"
7. Give several facts about the eugenics movement.
8. How do Darwinian and "New Age" evolutionists agree?

For Further Reading:

Ken Ham, *The Lie: Evolution*. El Cajon, CA: Master Books, 1987.

Jacqueline Kasun. *The War Against Population: The Economics and Ideology of Population Control*. San Francisco: Ignatius Press, 1988. See esp. the first part of Chapter 7, "The Movement, Its History, and Its Leaders".

Ian T. Taylor, *In the Minds of Men: Darwin and the New World Order*. Toronto, Canada: TFE Publishing, P. O. Box 5015, Stn. F, 1984.

On scientific evidences against evolution and for creation, get catalog of books, videos and tapes from Master Books, P. O. Box 1606, El Cajon, CA 92022.

Student Summary for Lesson 3

Biblical Creation and Society

Lesson 3 - Evolutionism

Key Scriptures:

Genesis 1:1; Genesis 1:21, 24-26; Romans 5:12; I Corinthians 15:21-22;

A. Biblical Creation and Evolution Are Irreconcilable

1. 165 Genesis passages cited in New Testament, more than 100 from Genesis Chapter 1 through 11
 - a. Jesus Christ cites from Gen.1 and 2 in Mt.19:4-6
 - b. death NOT before Adam - Rom.5:12, I Cor.15:21-22
2. Fossil record does not show gradual (Darwinian) evolution
 - a. "punctuated equilibrium"
3. The Bible teaches God created the world out of nothing by His Word in six literal days - Gen.1, John 1:1-3, Exod.20:8-11, Heb.11:3
4. Order of creation in Genesis 1 differs from evolutionist sequence
 - a. fruit trees before fish
 - b. earth covered with water, not "molten blob" - Gen.1:2
 - c. earth on day 1, sun on day 4 - evolution reverses this
5. Some other evidences (origin of life; complexity) - Romans 1:20

B. Evolutionism and Society

1. Monistic world view (this world is all there is - fits atheism as well as pantheism)
2. Cosmic and New Age evolutionism by "cosmic force(s)"
 - a. evolution's "cyclical history" vs. biblical "linear history"
 - b. evolution's stagnant, meaningless world of eternal recycling
3. Modern evolutionism and "survival of the fittest"
 - a. "Social Darwinism"
 - b. The Nazis
 - c. The Eugenics Movement
 - d. Racism
 - e. The Communists
 - f. New Age/cosmic evolutionism - together with all branches of evolutionism committed to a one-world collectivist society—like ant heap—this is the next step of mankind's evolution (Ps.2)

LESSON 4

The New Age Movement

Key Scriptures:

Genesis 1:27-28: "So God created man in his own image, in the image of God created He them. And God blessed them, and God said to them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth."

Isaiah 55:8-9: "For my thoughts are not your thoughts, neither are your ways my ways, says the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

I Tim. 6:15-16: "[Christ] is the blessed and only Potentate, the King of kings, and Lord of lords; Who only has immortality, dwelling in the light which no man can approach unto; whom no man has seen, nor can see; to whom be honor and power everlasting. Amen."

A. What Is the New Age Movement?

Today's so-called New Age movement is by no means "new." On the contrary, it is the culmination of ancient pagan pantheist mysticism which has surfaced periodically since hoary antiquity. Because it has incorporated pantheist-mystic, occult, and also evolutionist thought from all historical periods, it is thoroughly anti-Christian though it may sometimes employ Christian terminology. It is a very subtle and treacherous enemy of the biblical Christian faith "once delivered to the saints" (Jude 3, 4). Modernist liberal, Bible-denying pseudo-Christianity is wide open to New Ageism, and New Ageism to it.

The New Age movement developed in the late 1970s and the 1980s. New Agers are not attracted by rationalist-materialist philosophies tending toward athelism, but rather by "irrationalist-idealist" philosophies tending toward pantheism (see Lesson 2). However, New Age thought denies the existence of the God-Creator of the Bible, because He is personal (actually, three Persons in One Godhead), and transcendent (apart from and above the world). Not for New Agers the God of Scripture Who says of Himself, "My thoughts are not your thoughts, neither are your ways my ways ... For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:8-9). Not for New Agers the majestic Lord "the high and lofty One that inhabits eternity, whose name is Holy," Who dwells "in the high and holy place, with him also that is of a contrite and humble heart, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isaiah 57:15). Not for them the God who is

"the blessed and only Potentate, the King of kings, and Lord of lords; Who only has immortality, dwelling in the light which no man can approach unto; whom no man has seen, nor can see: to whom be honor and power everlasting. Amen." (I Timothy 6:15-16). For New Agers think of themselves as divine, as parts of God. Their ways are God's ways, and their thoughts God's thoughts by definition. They know nothing of humility or contrition. Their divinity is Impersonal and not "King of kings, Lord of lords" but simply their own innermost center or "Higher Self." They can approach their divinity, and see it—in the mirror.

New Ageism denies God as the absolutely sovereign and independent Creator. It denies the Creator-creature distinction that God needs nothing and no one, while all other beings, His creatures out of nothing by His Word, totally depend upon Him (Acts 17:24-25; Romans 11:36; Col.1:15-17, etc.; see Lesson 1). Instead, New Ageism sees the world as one with "god." Its world view is monistic (nothing exists outside this world). It is pantheistic ("all is god"). It is evolutionistic, believing that the present world evolved over eons of time under the guidance of cosmic spirit or spirits, a force or forces (see Lesson 3).

(*)New Agers have lately sought to hide their religious facade in the West. Nancy Pearcey points out that they

have put on new secular garb. Instead of telling you that you must realize you are God, many New Agers today speak of the need for "transformation"— a safely secular term that refers to the Eastern religious concept of enlightenment (the experience through which you achieve God-consciousness). New Agers often do not speak of "God", but of the Cosmic Consciousness, or the Higher Self ... They will urge you to contact your higher Self to tap into its unlimited wisdom, creativity, and power. ... In bygone days, meditation was a matter of ... withdrawal from the world. But now the mystic vision is being urged upon us as a ... tool for success and efficiency. Thousands of New Age seminar and workshop leaders travel across the country promising businessmen and bureaucrats that if they get in touch with their Higher Self they will be more effective, more productive, more competitive. (*Bible-Science Newsletter*, May 1988)(*)

B. The Outworking of New Ageism

New Ageism's evolutionism is not Darwinian but "holistic" or "cosmic." Its "patron saint" is the apostate French Jesuit priest Pierre Teilhard de Chardin (1881-1955). He taught that God emerges from matter. According to him, this evolution of God from the world will culminate in the transformation of all matter into God or "pure spirit." He also called this final stage the "Omega Point" or "the cosmic Christ." Of course this "cosmic Christ" is entirely different from the Christ of the Bible, the Christ Who is man's Savior from sin. The Catholic Church forbade the circulation of Teilhard's writings among Catholics during his lifetime. However, they circulate widely today among Catholics and others.

New Ageism with its pantheist view puts no difference between man and other creatures. The uniqueness of man and his stewardship/dominion over the rest of creation given him by God at creation are denied. New Agers often push belief in the reincarnation of man as another man or as an

animal. However, New Agers in the West are always blithely optimistic about men's and especially their own past and future lives. In the East the poor people are burdened and gloomy about this prospect of expiating their Karma through reincarnations over eons of time, with only extinction (absorption in Nothingness/"Nirvana") as the ultimate end. Reincarnation is not only false (Hebrews 9:27) but a teaching of ultimate meaninglessness and despair. Christians look forward to eternal life in Christ Who expiated their sins and will come again to bring them to glory (Hebrews 9:28, John 14:2-3, etc. etc.)

Because New Ageism, in common with Eastern pantheist mysticism, has no special place for man in creation, man's life and health are neglected. In India, with its gurus and mysticism dear to New Agers, people are left to starve and die untended in the streets while cows and rats are pampered. The work of Mother Theresa with the dying of Calcutta was inspired by the example of Christ and unprecedented. Help to the poor, medical research and treatment, and the improvement of living conditions were and are absent outside the influence of Christianity. Hospitals and poor relief were Christian inventions. It is interesting to see New Agers despise Western medicine and promote "holistic" healing and outright occult healing instead. While Western medicine has its problems, it did increase man's lifespan, reduced infant mortality, and eradicated scourges like smallpox, polio, tuberculosis etc. Eastern/New Age pantheist mysticism, of course, considers the bacilli and viruses causing such diseases as just as "divine" as people. As part of its cosmic evolutionism and reincarnation New Ageism also believes in an "oscillating universe," cyclical history (see Lesson 3), and also guidance by "spirit guides" or "forces."

New Age thought idolizes the self, because the self is particularly the seat of its pantheist divinity. This identification of "god" and the self is the substance of, for instance, the concept of "confluent education" introduced several years ago in the public schools and now rapidly spreading. The main technique used in "confluent education" is called "centering" or "focusing." It is now also practiced in colleges, business courses for employees, government seminars, and churches. At best "centering" is sheer fantasy giving only temporary relief from one's problems and anxieties. At worst, it may open up man's mind to what New Age instructors call "spirit guides" but which the Bible calls *demons*. ("Centering" is of course religious, actually occult, and should have no place in our public schools if Christianity has no place there. New Ageism has cleverly circumvented the judicial separation between church and state by its non-religious terminology.)

The New Age false gospel idolizing man's self is now also flooding Western society. It speaks of building up one's "self-image," of self-esteem, self-actualization, self-love, self-fulfillment, and so on. This teaching abounds in schools, colleges, business and government personnel training, psychological counseling (see Lesson 5), and even in churches, which should know better. For to be a Christian means precisely the conversion from self to Christ as Savior and Lord (Rom. 6:11; Gal. 2:20; 1 Pet. 4:2, etc. etc.). Man's fall and sin means precisely to set one's self up as one's master and independent of God (see Lesson 1). ("It is therefore deeply alarming that

this selfish "gospel" of the New Age movement has made considerable inroads into the churches (including Bible-believing Christian churches). Feminism, in its emphasis upon women's self-fulfillment and especially in its religious aspects (witchcraft and "Goddess"-consciousness) is an important branch of the New Age movement.(")

The Bible warns us in Col. 2:20-23 against man-made rules and regulations supposedly aiding religious worship and restraining physical appetites. This Scripture passage was originally directed against this same idea of becoming "godlike" by asceticism and false humility which New Ageism and Eastern mystic cults still exhibit today. New Age methods or techniques to "get in tune with the divine within you" include physical exercises, special diets (especially vegetarianism—Col.2:16; 1 Timothy 4:1-5), the use of incantations such as "mantras," asceticism, ritual cleansing of the body, and more. These methods or techniques are designed to bring about a change in normal consciousness or attune their devotee to the spiritual. The Christian should remember that no one can be made perfect by "works of the flesh" (Gal.3:3) especially when these works are done according to rules and regulations of men (1 Tim.4:8).

(")A very complete list of such bodily, fleshly techniques is given by New Age pioneer and leader Marilyn Ferguson. Her list includes biofeedback, chanting, Psychodrama; "consciousness-raising strategies" of various occult movements; hypnosis and self-hypnosis; various occult techniques; Zen, Tibetan Buddhist and Transcendental Meditation; body disciplines and therapies such as hatha yoga, aikido, karate, running, dance; sensitivity groups and encounter groups (*The Aquarian Conspiracy* [J. P. Tarcher Inc., Los Angeles, CA 1980], pp. 86-87). Such consciousness-altering techniques are to prepare us for our next great evolutionary leap towards one united, divinized mankind. Many of these techniques and behaviors are closely tied to modern psychology (see Lesson 5) and the occult.(")

New Age devotees are very optimistic about the future of mankind in one united world. They believe that all religions are merely different pathways to recognize the divinity within us. Christ was only another "enlightened" guide or "avatar" in the manner of Hindu or Buddhist holy men. Any concept of *sin* in the biblical sense—man's rebellion against our Holy, Perfect and Righteous Creator, Lord and Sustainer to Whom we owe our very lives, upon Whom we totally depend, and to Whom each of us is accountable—is absent from New Age thought. Since New Ageism considers all things one and divine, its notions of good and evil are not absolute but relative and shifting. They are merely the light and dark side of "the Force," the "Higher Self," the divine world "Center" or what have you. (")To get the feel of it all, watch New Age-inspired movies like *E.T.*, *Close Encounters of the Third Kind*, *Star Wars* and *The Empire Strikes Back*, *The Dark Crystal*, and the television series *Twilight Zone*.(")

C. World-Wide Network and Goals

(")There is now a multitude of New Age books, publications, and groups loosely allied in a world-wide "network." They may be recognized by their use of the same concepts or "buzz-words." Examples of such concepts or words are "holistic," "new consciousness," "centering" or "focusing," "self-actualization," "belonging to the whole," "the human potential

movement," "transpersonal," "the new spirituality," and "cosmic," "planetary," or "global consciousness."(*)

New Ageism is strongly entrenched in the United Nations Organization. This is only to be expected in a movement dedicated to bringing about a one-world government for a new coalesced mankind. (*)Dave Hunt, one of the best informed students of New Ageism, writes:

"Network" is a New Age code word that refers ... to the thousands of groups around the world that are all working toward the realization of this "interconnectedness" of all life through the establishment of a world government. Many of these networks expect the United Nations one day to function as the "central nervous system" in the new world order. This new planetary consciousness is shared by many leaders [such as] Robert Muller, Secretary of the U.N. Economic and Social Council [UNESCO] . . . (*Peace, Prosperity and the Coming Holocaust* [Eugene, OR: Harvest House Publishers, 1983], pp.62-63)(*)

In its goal to bring about world government New Ageism is in practical agreement and cooperation with world-wide Communism. It is also in agreement with Communism and secular humanism in its efforts to eradicate the God of the Bible from the minds of everyone, especially children. This is why New Ageism has targeted the public schools for heavy infiltration—successfully. There is also much New Ageism now in children's books.

(*)To sum up, the New Age movement is not "new," but the culmination of pantheist mysticism and cosmic evolutionism throughout history. It denies the biblical Christian faith and its sovereign, personal, transcendent God. Instead, it is monistic, seeing the world as all there is, and as equal to divinity ("God"). It uses religious as well as non-religious language to "transform men's consciousness" and put them "in touch with their Higher Selves." It puts no difference between man and other creatures. It believes in the eternal existence of the world within a cyclical history, in reincarnation, and in guidance by "spirits" or "forces." New Ageism promotes selfishism because it considers man's self as the seat of the "Higher Self" or the divinity of the world. It uses various bodily techniques and behaviors to alter man's consciousness. It is supremely optimistic about man's next evolutionary leap towards one united, divinized mankind under a one-world government. New Ageism has no concept of sin in the biblical sense. It sees "good" and "evil" as relative or as the light and dark side of one and the same divinity/force/world. New Ageism agrees with Communism/atheism about bringing about a one-world government, and in its radical enmity against the God of the Bible and His people.(*)

Review Questions:

1. Is the New Age movement "new"? What principal ideas does it share with other, older beliefs?
2. Does New Ageism consider man as unique and with dominion over the rest of creation? Name some practical consequences of its view of man.
3. Name some consciousness-altering techniques used by New Ageism.
4. Why is selfishism a false gospel?

5. What two major goals are shared by both New Ageism and Communism?

For Further Reading:

Jay E. Adams, *The Biblical View of Self-Esteem, Self-Love, Self-Image*. Eugene, OR: Harvest House Publications, 1986.

Dave Hunt, *Peace, Prosperity and the Coming Holocaust*. Eugene, OR: Harvest House Publications, 1983.

Dave Hunt and T. A. McMahon, *The Seduction of Christianity*. Eugene, OR: Harvest House Publications, 1985. By a New Age pioneer and leader:

Marilyn Ferguson, *The Aquarian Conspiracy*. Los Angeles, CA: J. P. Tarcher Inc., 1980.

Student Summary For Lesson 4

Biblical Creation and Society

Lesson 4 - The New Age Movement

Key Scriptures:

Genesis 1:27-28; Isaiah 55:8-9; I Tim. 6:15-16

A. What Is the New Age Movement?

1. not "new"—culmination of ancient pagan pantheist mysticism -Jude 3,4
2. denies the God of the Bible and Creator-creature distinction -Is.55:8-9; Is.57:15; I Tim.6:15-16; Acts 17:24-25; Rom.11:36; Col.1:15-17
3. is pantheistic ("all is god") and monistic (nothing is outside world)
4. uses secular language in workshops and seminars for business and government employees

B. The Outworking of New Ageism

1. Teilhard de Chardin and his "cosmic Christ" - cosmic evolutionism
2. man no different from other creatures - his dominion denied (Gen.1:27-28)
3. reincarnation - Heb.9:27; Heb.9:28; John 14:2-3, etc.
4. neglect of the poor, the sick and the dying in India, New Age "paradise"
5. man's self made an idol as it is the seat of pantheist divinity
6. "confluent education" in public schools - "centering" and "focusing"
7. selfish teaching very widespread in West
 - a. schools, colleges, personnel training, counseling, churches
 - b. contrary to biblical Christianity! - Rom.6:11; Gal.2:20; I Peter 4:2,
8. bodily and behavior techniques to alter consciousness and put man "in tune with the divine within him" - Col.2:20-23; Gal.3:3; I Tim.4:8
9. No concept of sin; no absolute good and evil which are merely the light and dark sides of the "Force," the "Higher Self," etc.

C. World-Wide "Network" and Goals

1. multitude of groups and publications all over world
2. common concepts and "buzz-words" (like "holistic," "cosmic," etc.)
3. cooperation with Communists and secular humanists for
 - a. one-world government
 - b. extinction of the biblical Christian faith

LESSON 5

Psychology, Counseling and Selfism

Key Scriptures:

Genesis 1:27: "God created man in his own image, in the image of God He created him."

Col.2:10: "And you are complete in him, who is the head of all principality and power."

Matthew 16:24-25: "If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever wishes to save his life will lose it; but whoever loses his life for My sake shall find it."

Romans 6:11: "Count yourselves dead to sin but alive to God in Christ Jesus."

A. Psychology

Psychology has largely become a religion which is thoroughly anti-Christian. Much of it easily intertwines with New Age thought (see Lesson 4), for example the "positive thinking" school of popular psychology and counseling, which is represented in Christian circles by Norman Vincent Peale, Robert Schuller and many others. For the worldly psychologist or counselor of this sort the self is clearly god, and there are no absolute ethical norms. Instead there is talk about "self-esteem" and/or "non-judgmental acceptance" of others. Another branch of modern psychology which is even more closely related to New Age thought or identical with it is the so-called "Fourth Force" of psychology, also named "Transpersonal Psychology." (*) It takes issue with much that is taught by other schools of psychology, especially behaviorism (see below). However, just as the New Age movement would replace Darwinian evolutionism with its own pantheistic-occult "cosmic" evolutionism, so Transpersonal Psychology would replace its rivals by turning to the "paranormal," its scientific-sounding name for the occult. It delves into clairvoyance, precognition, telepathy, psychokinesis, Zen Buddhism, Yoga, transcendental meditation and other essentially occult phenomena and thought systems.(*) As yet, however, modern psychology and counseling is predominantly based upon the thought of three men, Sigmund Freud, B. F. Skinner, and Carl Rogers.

Sigmund Freud (1856-1939) attempted to deal with the psychological problems caused by man's guilt feelings on the basis of man's alleged evolutionary "primitive past," a notion Freud took from the British anthropologist Robertson Smith. The most famous Freudian notion is the so-called "Oedipus complex" (a boy lusts sexually after his mother, a girl after her

father; the name "Oedipus" comes from ancient Greek mythology). Other Freudian concepts are the "id" (subconscious), the "ego" (conscious personality), and the "superego" (roughly the conscience, shaped by one's parents and society). Freud first spoke of infantile sexual phases (anal, oral), an idea adopted by both modern Freudians and other psychologists. (")Freud also proposed that mankind as a whole shared a racial or collective unconscious which, he thought, was biologically inherited. Carl Jung (1875-1961), once close to Freud but later more independent, made much of this "collective unconscious." (")

Freud was all his life a Lamarckian evolutionist, stubbornly believing in the inheritance of acquired characteristics even though this theory was disproved by the genetic research of August Weismann in the 1880s. An agnostic Jew, Freud was very anti-Christian. In Freudian psychoanalysis the therapist delves into the patient's self and its past. No ethical norms are recognized. For example, Freud felt one might come to accept one's homosexuality but need not and could not overcome it. (This is not true as many homosexuals who turned to Christ know and the Bible confirms-I Cor.6:9) Freud thought that all the psychoanalyst could do was to help the patient understand what in his past had caused his abnormality or neurosis. (")Freud was very pessimistic about man and society. He believed that the pleasure principle ("Eros") and the death instinct ("Thanatos") are inherent in man from birth, fight each other in every individual man and in society, and that the death instinct wins in the end.(") Freudians first taught the notion, so prevalent today in all societies, that society at large is responsible for one's misdeeds or "maladjustment." Freudianism has infiltrated some "Christian" counseling, for example by the "inner healing" and "visualization" methods. By blaming parents for their children's "maladjustment" it has greatly undermined the family.

The second influential psychologist of our time is B. F. Skinner (b. 1904). He is the virtual father of modern behaviorism. The most important concepts of this school of psychology are "stimulus-response," "operant conditioning," "behavior reinforcement" and "behavior modification," taught in most college general psychology classes. Skinner invented the "Skinner box" where the "operant conditioning" of rats could be methodically carried on. He designed a Skinner box for his own daughter where she spent the first two years of her life. Skinner was disappointed because he could not market this box successfully.

For Skinner man is a predetermined machine, as is any animal. Man has neither a mind nor free will; he is the puppet of heredity plus environment. Punishment in the traditional sense must be replaced by reconditioning through the appropriate stimuli and reinforcements. For Skinner "the problem is to induce people not to be good but to behave well," as he himself wrote in his famous book *Beyond Freedom and Dignity*.

(")Skinner's behaviorism can be reconciled with New Age thought in its emphasis upon the use of behavior-modifying techniques to shape men, and in its usefulness for maintaining tyrannical governments in power, ultimately a one-world collectivist state. Communist brain-washing techniques may be classified as Skinnerian "operant conditioning" complete with "behavior reinforcement" and "behavior modification." (") For Skinner,

as for Freud, man is not individually responsible to God—they deny God exists—nor to his fellow men for what he does. This view has had a tremendous impact upon penology (the treatment of criminals). In modern penology there are no “criminals,” only breakers of whatever laws a society enacts, and they must not be punished or make restitution but be “rehabilitated.” If anyone is guilty, it is society!

Finally, Carl Rogers (b. 1902) initiated the “non-directive” school of counseling. Rogers believes that human nature is malleable and must always change, has no fixed essence, and is naturally good and endowed with infinite potential for growth. All this is contrary to the Christian-biblical view of man. According to Scripture man has a fixed character or nature as the unique creature made in God’s own image and likeness (Gen.1:26-28). Because man is now fallen, having set himself up as his own master (Gen.3:5), he is not naturally good. He can only be good if wholly conformed to God’s own image and likeness as at creation (Romans 12:2; see Lesson 1). Because man is not God but a creature, he is finite and has no infinite potential for growth as Rogers asserts.

Rogers holds to a radical individualism. For him everyone is uniquely different, and therefore isolated from all his fellow men. The job of the psychological counselor, and for that matter of any man towards his fellows, is to understand and “accept.” Rogerian counseling is therefore “client-centered” and uses a “non-directive, non-judgmental” approach. The client is supposed to cure himself through self-love and self-acceptance. Counseling by directive advice, including, of course, from Scripture, is considered inappropriate, even harmful.

As we might expect from this description, there are no absolute ethical norms for Rogers unless it be the demand to be “non-directive” and “non-judgmental.” Because Rogers believes that men are naturally good, he disbelieves in sin in the biblical sense. Rogerianism and related concepts in education today have contributed much to the breakdown of authority and discipline in our homes and schools. (*)The “Values Clarification” program now in vogue in our public schools is akin to Rogerianism. This program is designed to help young people become “independent” through a critical reevaluation of their parents’ values, usually far more Christian and “judgmental” than today’s moral relativism. This may lead to hostility towards parents and to rejection of all moral restraints whatever (see also Lessons 10 and 11).(*)

Significantly, Rogers himself turned away from his Christian upbringing while preparing for the ministry at Union Theological Seminary. He renounced Christianity and turned to the study of psychology at Columbia University. Later on he turned to secular humanism and the occult, even practicing necromancy (communication with the dead through a medium), strictly forbidden by the Bible (Ex.22:18; Lev.20:27; Deut.18:10-14; Acts 16:16-18).

(*)Martin and Deldre Bobgan rightly note that psychotherapy such as Freud’s or Rogers’ “was developed as an alternative means of healing and help, not as an addition or complement to Christianity. It is not only a substitute method of helping troubled souls, it is a surrogate religion” (*Psychoheresy* [Santa Barbara, CA: Eastgate Publishers, Second Printing

November 1987], p.15).(*)

B. Counseling

The temptation in counseling is to be as God and to "help ourselves." This is what Adam and Eve did when they made themselves aprons of fig leaves (Gen.3:7). Their would-be independent "self-help" was futile, and God Himself made them a covering of animal skins, pointing to the sacrifice of Christ at Calvary (Gen.3:21; John 1:29). We must remember the Creator-creature distinction! Any human action and counseling infected with a view of "self" apart from God is false. Even Christ Himself said, "I can of my own self do nothing ... my judgment is just, because I seek not my own will, but the will of the Father Who has sent me" (John 5:30). We have the assurance of Colossians 2:10 that we are "complete in Him, Who is the head of all principality and power." Without Him, outside of Him, rebellious and would-be independent of Him (though this is impossible in reality), we are "wretched, miserable, poor, blind and naked" (Rev.3:17), much as we might claim that we are "rich, have acquired wealth, and do not need a thing" (Rev.3:17). To counsel and be counseled according to biblical Christianity means for both counselor and counselee to submit totally to God, His law and the testimony of His Spirit in strict and total accordance with and submission to Scripture. "To the law and to the testimony: If they speak not according to this word, It is because there is no light in them" (Is.8:20).

As in all matters we must "test all things and hold fast that which is good" (1 Thess.5:21). As in all areas there may be bits and pieces of truth in unbelieving psychologists' thought. Freud may have made a contribution in pointing to the importance of a man's past. Skinner helped some people (institutionalized retarded people) by his "operant conditioning" attain a higher measure of learning and working proficiency. Rogers may have helped counselors to listen carefully to their clients. Yet Scripture teaches and transformed lives in Christ confirm that man is not determined by his past, nor by "operant conditioning," nor is man's greatest need self-acceptance but rather new life in Christ (Romans 6:4-11, 23; 7:4). The good worldly psychology may offer comes from God in the first place, and its counseling is in no way, not even in its "good" points, the equal of Scripture. The Church, in fact all Christians, are charged with and able to counsel each other with the true knowledge given by Christ (Romans 15:14; 1Cor.1:5; 1 Cor.2:12-15).

C. Selfism

(*)Freudian and Rogerian psychotherapies are evidently focusing on man's self as the key to his "maladjustments" to other people, and Behaviorism purports to "adjust" (condition) man to society through its "operant conditioning" techniques.(*) The self as the center of the world is of course common to all non-biblical thought (see Lesson 1). Unfortunately this concern with and even idolatry of self has made inroads in Christian circles today. (*)We have already referred to the "positive thinking" school of popular psychology and counseling, represented by Norman Vincent Peale and Robert Schuller. Schuller has spoken of "a theology of self-esteem" and even of "the sacred right of every person to self-esteem" (Jay Adams, *The Biblical View of Self-Esteem, Self-Love, Self-Image* [Eugene,

OR: Harvest House Publishers, 1986], pp.21,22).(") Often this new selfist "gospel" is tied to evangelism and prayer treating God as a mere means to self-fulfillment and prosperity. Yet Jesus Christ Himself told us to "Seek first the kingdom of God and His righteousness, and all these things shall be added to you" (Mt. 6:33). In fact, this modern emphasis upon the self and its supposed needs as coming first is a return to paganism: "For all these things the *Gentiles* eagerly seek" (Mt.6:32). The self without Christ is sinful and abhorrent, as Job recognized when beholding God: "I abhor myself and repent in dust and ashes" (Job 42:6). Psalm 62:9 declares that "men of low degree are only vanity, and men of rank are a lie; ... they are altogether lighter than breath." Men's physical needs are "daily bread," (food and shelter for each day, Mt.6:11; 1 Tim.6:8). Older Christian saints knew well that the Holy Spirit through Scripture teaches, not the need for self-esteem but rather for *self-denial*. Jesus Christ told His disciples, "If any man will come after me, *let him deny himself, and take up his cross, and follow me*" (Mt.16:24). To take up our cross means to put our self to death. We read in 2 Corinthians 5:15: "He died for all, that they who live should no longer live for themselves but for Him who died and rose again on their behalf." Romans 14:7,8 states that "Not one of us lives for himself, and not one of us dies for himself; for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's." Our self-evaluation is not too low but too high, and only God judges us correctly (Prov.16:2; 21:2; 1 Cor.4:4, etc.) We must come to God with a broken contrite spirit, praying to be cleansed and restored (Ps.51:5-12, 17). Finally, the selfist idea of God as dependent upon us for anything and bound to do our will if we only use the right techniques ("imaging," "positive confession," "visualizing" etc.) is altogether unbiblical and un-Christian. We must pray with Christ (in Gethsemane): "Not my will but Thine be done" (Mt. 26:39, 42).

(")To sum up, both modern worldly psychologies and counseling as well as the false gospel of selfism in Christian circles are unbiblical. They misread man's character as created in God's Image but fallen and sinful, and his need, mortification of self and restoration in Christ.(")

Review Questions:

1. What is "Transpersonal Psychology"?
2. Name some notions in the psychology of Sigmund Freud.
3. Name some techniques of B.F.Skinner; some notions of Carl Rogers.
4. Why is selfism unbiblical? List at least 10 Scripture passages.

For Further Reading:

Jay E. Adams, *The Biblical View of Self-Esteem, Self-Love, Self-Image*. Eugene, OR: Harvest House Publications, 1986.

Martin and Deidre Bobgan, *Psychoheresy: The Psychological Seduction of Christianity*. Santa Barbara, CA: Eastgate Publishers, 1987.

David Hunt and T. A. McMahon, *The Seduction of Christianity*. Eugene, OR: Harvest House Publishers, 1985.

Rousas J. Rushdoony, *Freud*. Phillipsburg, NJ: Presbyterian & Reformed Publishing Co., 1965, 1979.

Student Summary for Lesson 5

Biblical Creation and Society

Lesson 5 - Psychology, Counseling and Selfism

Key Scriptures:

Genesis 1:27; Colossians 2:10; Matthew 16:24-25; Romans 6:11.

A. Psychology

1. Positive Thinking school - Norman Vincent Peale, Robert Schuller etc.
2. "Fourth Force" or "Transpersonal Psychology"
 - a. closely related to New Age thought (Lesson 4)
 - b. turns to "paranormal" or occult
3. Sigmund Freud (1856-1939)
 - a. man's "primitive past" key to his guilt feelings
 - b. Lamarckian evolutionist and anti-Christian
 - c. man can only accept his "maladjustment," not overcome it
 - d. society, espec. parents, responsible for social offenses
4. B. F. Skinner (b. 1904)
 - a. father of Behaviorism; evolutionist-determinist
 - b. man a machine predetermined by heredity plus environment, plus "operant conditioning"
 - c. conducive to totalitarian state
5. Carl Rogers (b.1902)
 - a. "non-directive," "non-judgmental" counseling
 - b. man malleable, naturally good; no concept of sin
 - c. radical individualism
 - d. complete moral relativism

B. Counseling

1. temptation is to "help ourselves" - Gen.3:7
 - a. God Himself must and only can really help -Gen.3:21,Jn.1:29
 - b. remember Creator-creature distinction - John 5:30; Col.2:10
 - c. we desperately need Him though claiming otherwise -Rev.3:17
 - d. God and His Word are standard for counseling - Is.8:20
2. Scripture stands above worldly counseling - Is.8:20
 - a. Freud, Skinner, Rogers may have bits and pieces of truth, but we must test - 1 Thess.5:21
 - b. man's greatest need is new life in Christ -Rom.6:4-11,23;7:4
 - c. the Church/Christians charged with and able to counsel each other (Rom.15:14; 1 Cor.1:5; 1 Cor.2:12;15)

C. Selfism

1. self as center of world common to all unbiblical thought (see Lesson 1)
2. Robert Schuller and "theology of self-esteem"
 - a. but we must first seek kingdom of God & His righteousness -Matthew 6:33; priority of self and its needs pagan -Mt.6:32
 - b. self without Christ abhorrent - Job 42:6; Ps.62:9
 - c. only physical "needs" are daily food & shelter-Mt.6:11,1 Tim.6:8

- d. self to be put to death for new life in Christ - Mt.16:24; 2 Cor.5:15; Rom.14:7,8
- e. contrition, submission to God's will a must - Prov.16:2;21:2; 1 Cor. 4:4; Ps.51:5,17; Mt.26:39,42

LESSON 6

Economics; Poor Relief

Key Scriptures:

Genesis 1:27-28: "So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

Gen.3:17-19: "to Adam [God] said, "Because you listened to your wife and ate from the tree about which I commanded you, 'You must not eat of it,' Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return."

Galatians 6:7: "As you sow, so shall you reap."

A. Christian Economics Based on Biblical Creation

Man, alone among all creatures, was made in God's own image and likeness (Gen.1:27-28). Man is therefore unique and not, as modern evolutionist unbelievers claim, just another animal, perhaps the most highly evolved one. Man is superior to all other creatures because when God created him He gave him dominion (rule) over them (Gen.1:28). Of course man's rule or dominion is not absolute but must be exercised in obedience to and dependence on God. Within this absolute limit, however, man is charged with the rule—the economy—of the world and should discharge this office to the very best of his ability. There is no "sacred-secular" distinction; *all* our labor must be done as unto the Lord (I Cor.10:31; Col. 3:23).

"Economics" is the science (an "inexact" or "social" science) dealing with the production and distribution of goods and services, and the "economy" is the careful management of available resources. As such it is a form of human creativity and includes assembling the ingredients for the preparation of a meal, sewing, household care, gardening and shopping ("home economics") just as much as starting a new business or managing an established one, marketing, transportation and communications, and of course on the personal level being an employer, a supervisor, or an employee. All Scripture dealing with these areas must be considered when one ponders individual plans or economic problems. To act only on the basis of one's own economic desires is to declare oneself independent of God and to that extent be an unbeliever in practice, and it is to be

unfaithful to God's economic dominion mandate.

God's economic dominion mandate began instantly after Adam's creation. God put Adam in the Garden of Eden "to work it and take care of it" (Gen.2:15). Next, God had Adam name all the animals (Genesis 2:15-16). This meant that Adam had to evaluate and express their created identities and characters, and Adam did so, much as he named the woman "woman" (Isha) because she was "taken out of man" (Ish) (Gen.2:23). Later he named her "Eve" (Chavah = life), because she "was the mother of all living" (Gen.3:20). We must still constantly evaluate and utilize the created identities of created things as we go about our economic business, sow, plant, water and build. All our marvelous modern technology is at bottom nothing else but finding new creative use for pre-existing, God-given raw materials. We must always remember that while in God's economy we must plant and water, it is *He* Who gives the increase (1 Cor.3:6-9). The very test of man's faithfulness to God in Eden was a matter of economics (eating and not eating the forbidden fruit). This shows us that in all our economic activities we must abide by God's rules. If we don't, our disobedience will bring its own punishment: "As we sow, so we shall reap" (Gal. 6:7).

The effects of the fall were largely economic. Man was now doomed to decay and death. His labor would be hard, demand "the sweat of his brow," and have uncertain results along with "thorns and thistles." The punishment was not work itself (we will work in blessed eternity, ruling the world, our "ten cities" [Luke 19:17], and angels—no "sitting on clouds playing harps forever" in heaven). The punishment was this added harshness, uncertainty and scarcity. The creation itself also suffers from the fall (Gen.3:17-19) to this day due to man's sin. However, it will be "liberated from its bondage to decay and brought into the glorious freedom of the children of God" as we ourselves are restored in Christ to our original likeness to God (Romans 8:19-22).

We labor for our sustenance according to God's gracious gifts of sun and rain (Mt.6:45). Remnants of God's image also remain in us even in our fallen state. This is why unbelievers can still contribute to economic creativity and prosperity. Of course, we who have come to Christ should become much better economic managers than before. Whether we are unbelievers or Christians, God's dominion mandate to us is not revoked. We all also remain individually responsible to God about all our economic stewardship (not only about how much of our income we give directly to church or charity). Our homes, business, vacation, leisure, and whatsoever we do is under God. Disobedience will bring its own punishment through economic loss.

B. Man Individually Responsible to God

Yes, man is individually responsible to God for the goods and talents entrusted to him (Luke 19:11-27, the parable of the pounds). The servant who buried his pound in the ground was unprofitable and "wicked." The servants who brought increase to the Lord, the Owner of themselves and the talents, were rewarded with even greater rule and trust.

Because collectivism/communism robs individual men of their personal responsibility to God, it is unbiblical, and it always leads to poverty of the great majority of the people. We see this today in Russia, Romania, China

and the other communist countries; we saw it in the many socialist-collectivist tyrannies throughout history. The elite, of course, may well live in luxury (special stores, resorts, transportation, etc.)! It is because free enterprise is in agreement with man's individual responsibility to God rooted in biblical creation, and also with man's individual creativity, part of his image and likeness to God the Creator, that it "works" to make society wealthy.

Because God created man and bestowed his dominion mandate upon him at creation, economics is not the result of long evolutionary random development, as claimed by both modern laissez-faire and collectivist economists. To postulate evolutionary origins for economics, as for anything else, is to deny the Bible, to eliminate God in one's thinking, and to set oneself up as "independent." Both the leading free market economists (Von Mises, Hayek, Friedman, Rothbard) and the socialist-collectivist economists (Keynes, Galbraith, and of course Marx and Engels) do this. ("Just to set the record straight, a godly society will not fear its own offspring but trust God Who commanded man to "Be fruitful and increase in number" (Gen.1:28). Christians acknowledge that children do not come by "chance" but by God's providence. Contrary to widespread propaganda, there is in fact NO "population explosion," and even if there were, God has in fact given us economic resources for dozens of billions of people! (See Lesson 9 for details).")

C. Relationship Between Workers and Owners

The Bible teaches us that the laborer is worthy of his hire and should not be exploited (James 5:1-6). However, it also teaches that one may be an employer and an owner. The owner has the right to dispose of his property (Mt.20:1-6 and "thou shalt not steal"). Workers and employees must deal honestly with owners or managers (Mk.12:1-9, Col.3:22). God Himself is an Owner, in fact the Owner of us and our "property" (really "lease" under Him). This is why we are to do whatever we do "heartily as to the Lord" (Col.3:23), and we who are "masters" (owners, managers) are to remember that we also "have a Master in heaven" (Col.4:1).

Marxists-socialists make much of the alleged "class war" between rich and poor, "bourgeoisie" and "proletariat." In reality God made people with different abilities for complementing each other in harmony. God gave us our abilities as He saw fit (1 Cor.4:7; 1 Cor.12). Men are not machines or robots which the state can use as it will. There are no "useless eaters" or "unneeded" people in God's economy. In a biblical Christian society there is a place for the handicapped and the old, the retarded and the bright. In fact, the weakest members of society are needed the most (1 Cor.12:22-25)! How we treat those who "cannot recompense us" is the cutting edge of our Christian profession and of a Christian society (Lk.14:12-14; Jas.1:27, 2:15-17, etc.).

D. Investment and Ecology

Investment, money and resources, and accumulation of wealth and savings are not wrong *as long as they, and our very selves, are wholly dedicated to our Lord*. Money must not become our idol. We must be like the rich patriarch Job, who when bereft of all he had said, "Naked came I out of my mother's womb, and naked shall I return there: the LORD gave

and the LORD has taken away; blessed be the name of the LORD" (Job 1:21). The sinful hoarding of wealth for ourselves so we may be financially secure and independent of God must be forsaken. As good and faithful servants we must bring forth increase from that which the Lord entrusted to our management (Luke 19:11-27, Matt.25:14-30). Yet we must not trust in riches, or our very salvation is in great danger (Mt.13:22). Jesus told us that we must "beware of covetousness: for a man's life does not consist in the abundance of things which he possesses" (Luke 12:15). Hoarding does not even provide the material security we seek (Luke 12:16-21). In childlike trust in the loving providence of our Heavenly Father we are to seek His kingdom first, and so receive all we need (Luke 12:27-41). Much contemporary "wealth" is built upon indebtedness. We all know people who buy homes, cars and possessions beyond their means and groan under their financial burdens, even threatened by bankruptcy. Their personal relationships especially with spouse and children suffer, and so does their faith. We should not mortgage our uncertain future when we might possibly cheat our creditors.

This applies also to ecology, the management or "economy" of our environment. Yes, man has dominion over the earth, and a human baby, even when still in the womb, made in God's image and likeness, takes precedence over an eagle egg or a baby whale as well as over the polio virus. But no, the Bible forbids man's ravaging of nature because (1) the earth and all creatures are the Lord's, and He cares for their welfare (Ps.24:1, Jonah 4:11, Ps.36:6; Ps.145:9, etc.), and (2) both man and the creation over which man is appointed to exercise stewardship are to enjoy sabbath rest in God (2 Chron.36:21) for refreshment and restoration. Christians will practice their economic dominion in the spirit of God's care for His creation. As they increasingly do so here and now, and finally in God's new heaven and new earth, the creation also rejoices as it is delivered "into the glorious freedom of the children of God" (Romans 8:19-22).

E. Poor Relief

Christian economics is not complete without exercising poor relief. The non-Christian poor relief now the norm in formerly Christian societies including our own is administered by the state, and based on the unbiblical principle "Soak the rich to help the poor." It is financed by unequal taxation aimed at the essentially Marxist redistribution of income by the state (and the "state" is in practice the ruling elite). It is impersonal because the real givers of relief (the taxpayers) do not deal directly with the poor. The actual administration of poor relief is done by a huge bureaucracy, again impersonally, for the bureaucrats are not directly responsible to either the taxpayers nor even the poor, but only to their supervisors. It is all totally unbiblical. Certainly Christians must begin by taking care of the poor and needy in their own immediate families (1 Tim. 5:8).

The Christian way of poor relief is through local churches and financed by the contributions of individual Christians. It functions on a person-to-person basis. It must help as far as at all possible to get the poor back on "their own feet." It must not endanger the families and individuals of the church directly dealing with the poor, a very real possibility in our present

lawless and violent society. Poor relief must include Christian discipling complete with the preaching of the Gospel, daily discipline, a work schedule, work, and training for employment. Despite the huge expenditures for state-administered welfare today, actually millions of poor fall "through the cracks" of the system. Thus there is not only room but urgent need for Christian poor relief! But our Christian relief should restrict the "Salvation Army approach"—soup kitchens, shelters, minimal food and care—to those who are chronically poor and beyond social redemption so to speak (for example, chronic alcoholics or street people). (*)Homelessness is a huge problem in the USA and world-wide, and the Church must help. Many people in America are on the streets today because of industrial dislocation (oil industry collapse, steel industry collapse, the need for highly trained personnel in the burgeoning computer industry, etc.) Hundreds of thousands of the homeless are schizophrenic patients released from mental hospitals and supposedly "mainstreamed" into their reluctant and financially strapped communities.(*) Pity of a worldly kind alone will not permanently help; Christian discipling is the only long-term answer.

(*)In the Old Testament dispensation the people gave a poor tithe every third year for poor relief, in addition to the regular annual tithe. Provision was made for self-help by the poor as much as possible (for example, gleaning the fields and harvest, as in the book of Ruth). If we returned to this biblical practice, it would cost us far less than the present impersonal and self-perpetuating "relief" by taxation! For details of biblical poor relief by local churches and individual Christians, consult the excellent book *The Dispossessed: Homelessness in America*, by George Grant (see "For Further Reading" below).(*)

To sum up, our economics, our work, our money management, our observance of God's sabbath rest (leisure), and finally, our poor relief as the task of the Church rather than the state—all must be done to the glory of God. *He is first!* In all we do, we are His servants and dependents (Matt. 26:11; 1 Cor.10:31; 1 Cor. 13:3).

Review Questions:

1. How does man relate to the rest of nature in a Christian economy?
2. Give two reasons why collectivism is not biblical.
3. Rights and responsibilities of owner/manager; of employee/worker.
4. Give at least 3 characteristics of the Christian way of poor relief.

For Further Reading:

Douglas Anderson, *Owe No Man Anything: A Practical Guide for Christian Family Financing*. Light & Salt, Route 1, Box 252, Hampshire, TN 38461, 1980.

George Grant, *In the Shadow of Plenty: Biblical Principles of Welfare and Poverty*. Ft. Worth, TX: Dominion Press, 1986.

George Grant, *The Dispossessed: Homelessness in America*. Ft. Worth, TX: Dominion Press, 1986.

George Grant, *Bringing In the Sheaves: Transforming Poverty into Productivity*. American Vision Press, P.O.Box 720515, Atlanta, GA 30328, 1985.

Gary North, *The Dominion Covenant: Genesis*. Tyler, TX: Institute for Christian Economics, 1982.

Franky Schaeffer, ed., *Is Capitalism Christian? Toward a Christian Perspective on Economics*. Westchester, IL: Crossway Books, 1986.

Igor Shafarevich, *The Socialist Phenomenon*. New York: Harper & Row Publishers, 1980.

Student Summary for Lesson 6

Biblical Creation and Society

Lesson 6 - Economics; Poor Relief

Key Scriptures:

Genesis 1:27-28; Gen.3:17-19; Galatians 6:7

A. Christian Economics Based On Biblical Creation

1. man made in God's image - Gen.1:26,28, therefore
 - a. unique in nature; superior to other creatures
 - b. free to exercise talents & creativity under God - 1 Cor.10:31; Col.3:23
2. man to have dominion - Gen.1:27-31; Adam - Gen.2:15-20; God gives increase - 1 Cor.3:6-9; Gal. 6:7
3. effects of the fall - work now hard, scarcity - Gen.3:17-19; Rom.8:19-22
4. remnants of God's image - dominion mandate not revoked - disobedience hurts

B. Man Individually responsible to God

1. he must use his goods and talents - Luke 19:11-27
2. collectivism/communism unbiblical and brings poverty
3. economics not result of long evolutionary random development-NO "population explosion"!

C. Relationship Between Workers and Owners

1. Laborer worthy of his hire, should not be exploited - James 5:1-6
2. owner has right to dispose of property and workers must deal honestly with owner/manager - Mark 12:1-9; God Himself an Owner! - Col.3 22-23; Col.4:1
3. harmony of interests between people of varying talents
 - a. God gave to each as He saw fit - 1 Cor.4:7; 1 Cor.12
 - b. the weakest "most needed"! - 1 Cor.12:22

D. Investment and Ecology

1. investment/saving all right - but not hoarding for self - use for God - Lk.19:11-27; Job 1:21; Mk.10:24-25; Mt.13:22; Mt.25:14-30; Lk.12:15-21 and 27-34
2. ecology: ravaging of nature wrong as "the earth is the LORD's" - Ps.24:1, Jonah 4:11; Ps.36:6; Ps. 145:9; Romans 8:19-22

E. Poor Relief

1. non-Christian way: "soak the rich to help the poor" -state-administered
2. the Christian way: administered by local churches; individual Christians give
 - a. person-to-person; help poor "get on their own feet"
 - b. includes Christian discipling
 - c. economics, work, relief all to glory of God - He is first! - Mt.26:11; 1 Cor.10:31; 1 Cor.13:3

LESSON 7

Man's Creativity: Science

Key Scriptures:

Colossians 1:15-17: "He [Christ] is the image of the invisible God, the firstborn over all creation. For by him all things were created; things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together."

Hebrews 11:3: "By faith we understand that the universe was formed at God's command, so that what is seen was not made out of what was visible."

John 15:5: "Without me you can do nothing."

A. What Is Human Creativity?

"To create" means to cause to exist, to originate. God is the only true Creator; man's creativity is part of God's image and likeness given to him at creation (Gen.1:26-28). It is a reflection of God and cannot stand on its own. There is a fundamental and unbridgeable difference between God as Creator and man as "created creator" so to speak: God alone is Creator *out of nothing* ("ex nihilo," an often used Latin term), while man can only "create" out of something. This is part of the Creator-creature distinction we studied in Lesson 1.

Man is wholly dependent upon God in all his creative activities. This is because (1) his very ability to "originate" things comes to him from God; (2) his very existence—breath, heart beat, digestion, health—only "holds together" in Christ by God's grace (Acts 14:17; Col.1:17; Ps.90:3; Luke 12:20, etc.). Finally, (3) man never creates "out of nothing," but he must always use pre-existing things he himself did not make to bring forth something new. This is plain to see for man's creativity with material things in agriculture, horticulture, technology, economics (see Lesson 6), and so on. All these activities are in fact part of God's dominion mandate given to man at man's creation (Gen.1:26-28). They are the outworking of God's command to man to "Be fruitful, and multiply, and fill the earth, and subdue it: and have dominion ... "

Man's dependence upon God by way of God's creation of pre-existing things man himself did not make is also true for less tangible areas, such as architecture and sculpting, where a design or form of man's invention and making, originally copied from design and form already existing in nature, is added to stone and clay.

(*)Lastly, man's ultimate dependence upon God is true for the "humanities" properly speaking, that is, literature, music and the arts. In literature man did not invent its "raw material," language, given him at his creation as part of his likeness to God the Word Himself. In music the pre-existing

God-given foundation is the fixed relationship of sound intervals (harmonies), created by God in the very beginning "when the morning stars sang together, and all the sons of God shouted for joy" (Job 38:4-7). In painting man did not invent the indispensable primary colors and their inexhaustible potential for varying combinations, already given to him by God at creation. Man merely applies these colors in his own, derived creativity. (*)

Christians, then, exercise their creativity by "thinking God's thoughts after Him." This can be done in agriculture, economics, architecture, literature, music, painting and all areas whatsoever. Unbelievers, still brokenly reflecting God's image though fallen and more or less consciously rebelling against God, can also produce creative works of value, especially in technology, medicine, and other "applied" sciences. In these practical areas they are compelled to submit to God's creative design because they will almost instantly reap what they sow. If they submit to God's creation by studying and then working on the basis of God's created identity of the various substances and creatures in the world, then they will benefit themselves and help their fellow men. If not, they will suffer and may even cause death, as when medicine is replaced by poison (or an overdose of what in small quantity would help). (*) This is a parallel in science to what C.S. Lewis said about man himself and society: man and all his work is supposed to run on God Himself as "fuel" (see Lesson 1). (*)

B. Modern Science the Result of the Biblical Christian World View

Modern science is the result of the biblical Christian world view, beginning with and consciously based upon biblical creation and its personal, orderly, trustworthy Creator and Sustainer. This is a proven historical fact which ought to be made known to modern unbelievers as often as possible. It has been confirmed by numerous scientists and historians of science. (*) Perhaps the best and most complete account of how belief in the God of the Bible made modern science possible only in the Christian West is contained in two important books by the historian of science Stanley Jaki. Their titles are *Science and Creation* and *The Road of Science and the Ways to God*. Jaki points out that "Only once, in the period of 1250-1650, did man's scientific quest muster enough zest to grow into an enterprise with built-in vitality." This achievement was due to "belief in a personal, rational, absolutely transcendent Lawgiver, or Creator" and when this faith "had truly permeated a whole culture." Jaki believes that man's future rests upon this faith, to which science "owes its very birth and life." (*Science and Creation* [New York: Science History Publications, 1974], vii.) Dr. Francis Schaeffer in his famous *How Should We Then Live?* makes the same point. Jaki abundantly documents the truth that (*) modern science could not arise in other societies because of their belief in cyclical history (see Lesson 2 and Lesson 3). This is because there is no meaning and progress in an ever-recurring sequence of events, as in the cosmic evolutionist "Great Year" of antiquity. Ancient pagan people were not less intelligent than Christians. Their knowledge of astronomy was excellent, and they made a number of practical inventions such as gunpowder and printing long before the West. What was lacking was the scientific method. This scientific method is based upon an assumed orderliness of the universe open to rational investigation, and this orderliness can be assumed only

due to creation by the God of the Bible. This God alone is "not the author of confusion" (I Cor.14:33), and His creation alone, free from any evolutionist elements of inherent change, can be trusted to remain identical (the "fixed kinds" of Genesis 1). Pagans believed instead in the evolution of all things in a monistic world (nothing exists outside this world, especially not the God of the Bible). They also believed that this world is ruled by fate, chance and change. Therefore they distrusted reality as "not really there" or illusion ("maya"), as Hindus, Buddhists and all pantheist mystics including some New Age thinkers still do today (see Lesson 4). This is only logical, for without the God of the Bible man has no guarantee for and cannot help distrusting an orderly, reliable character of the world.

(*)Stanley Jaki predicts a decline in science because the Christian world view which gave modern science its birth and flowering is being denied today. He may well be correct. At the present time, a new "chaos theory" of science is being developed. It does not concentrate on the study of subatomic particles which had run into a dead end (see below). Unlike classical science it attempts to deal not only with the world's "natural laws" or "observed regularities" but also or even preferably with exceptions from such "laws" or "irregularities." Some modern scientists have found order underlying extreme observed complexity, as for example in the contour of a coast line ("fractal" geometry), or the "butterfly effect" in meteorology (the notion that small causes may have huge effects, so a butterfly's flight in China can affect a later storm system in New York). There are some encouraging aspects in this "chaos theory" from the biblical Christian point of view. On the other hand, some find in this theory confirmation of the world's unpredictability in which no effect may be reliably traced back to its cause(s). Certainly the emergence of this new theory is a sign of today's growing disillusionment with science as a purveyor of truth.(*)

C. Disillusionment with Science

Today's growing disillusionment with science is a welcome change from the arrogant "scientism" still rampant among lower rank worldly scientists; they had made an idol of "science" without and against God. This disillusionment with idolized science began in earnest after World War II. (*)For example, H.G. Wells, the socialist author of the popular science fiction novel *War of the Worlds*, wrote in his *Outline of History* (published 1920) of his generation's "evolutionary idealism, faith in progress, and complete optimism." But shortly before his death Wells wrote in his 1945 book *The Mind at the End of Its Tether* that "there is no way out, or around, or through the impasse [facing modern society]. It is the end." Significantly, the clever and popular book debunking scientism, *Science Is A Sacred Cow* by Anthony Standen, himself a chemist (and likely a Christian), appeared in 1950. It contains a fine debunking of evolutionism as well (pp.100-108).(*)

Part of the disillusionment with science came with the discovery of the "uncertainty" or "indeterminacy" principle in subatomic physics by Werner Heisenberg in 1927. This principle states that the speed and the location of a subatomic particle cannot be determined at the same time, and the observer affects that which is observed. Though Albert Einstein, the twentieth century's most famous scientist, maintained that "God does not play with dice" (this despite the fact that Einstein remained an agnostic all his life)

when confronted with Heisenberg's Indeterminacy Principle, his own relativity theory also contributed to the loss of hope for absolute meaning in the world.

(*)It is noteworthy that while all the early pioneers of modern science were Christians and believers in biblical creation—as were many of their successors—the number of Christian believers in the sciences decreased down to our own generation. Among famous scientists who were Bible-believing Christians were Robert Boyle, Francis Bacon, Blaise Pascal (see Lesson 2), Michael Faraday, James Clerk Maxwell and Louis Pasteur, to name but a few.(*)

D. "Natural Laws" vs. God's Providence

We have become accustomed to speak of "nature" as a self-regulating entity which issues as it were "laws of nature" for its own proper or regular functioning. Thus we speak of the "law of gravity." What we actually mean by this is that when we hold up an object, say a pencil, and then let go of it, it will fall to the ground. "Gravity" is also the name given to the attraction of bodies with mass to each other. The "law of gravity" was first formulated by Sir Isaac Newton (by the way, a diligent student of the Bible but possibly a unitarian). Newton himself abstained from formulating hypotheses about the cause of "gravity." "Gravity" is simply an observed regularity in the behavior of natural objects.

Robert Boyle, the father of modern chemistry and a dedicated Christian, objected to the term "law of nature." Instead, he believed in the so-called "atomistic" functioning of creation, attributing its regular behavior as well as irregularities, including biblical miracles, to the moment-by-moment sustenance or providence of God Himself. What has come to be conceived as impersonal "nature" he biblically saw as God's personal acts moment by moment. Boyle's view would fit in well with Heisenberg's Indeterminacy Principle in that the behavior of subatomic particles (after all, the building blocks of all matter) allows only statistical but not individual prediction. Even so God's providence in His creation through history has been marked by regular patterns as well as exceptions from these regularities. (*)Remember the statement of A. W. Tozer who called the "laws of nature" "the paths God's power and wisdom take through creation. . . . Science observes how the power of God operates, discovers a regular pattern somewhere and fixes it as a "law." . . . The trustworthiness of God's behavior in His world is the foundation of all scientific truth." (Lesson 2; from Tozer's *The Knowledge of the Holy*, p.66).(*)

Unbelievers in their godless impersonal world must ultimately ascribe both the regularities and the irregularities observed in it to randomness or chance. For the Bible-believing Christian, on the other hand, nothing whatsoever happens by chance, but all things exist and move by God's providence or eternal decree in accordance with Acts 15:18: "Known unto God are all His works from the beginning of the world." God Himself personally determines the exact time of our birth (Genesis 18:14), the exact development of our bodies in the womb of our mothers (Ps.139:15-16), and the precise length of our lives, which He extends or cuts short as He pleases (2 Kings 20:1-5, Acts 12:23, etc. etc.). Moreover, "all things work for good to them that love God, that are the called according to His purpose" (Romans

8:28).

The idea of a self-contained, self-regulating natural process going on by itself impersonally and randomly comes to us from cosmic-evolutionist paganism, not the Bible, and it is radically opposed to the Christian-biblical world view. This idea led to "deism," the belief of the eighteenth-century rationalistic Enlightenment that God at first created the world, together with its self-regulating "laws of nature," and then left the world to itself. This deistic god is closely related to the god of theistic evolution (see Lesson 3), and he is NOT the God of Scripture!

E. Godless Science Against Man

Godless science has progressively diminished man's role in the world. From his biblical position as viceroy over the world under God man has now fallen to equal or even lower status compared to the rest of "nature" or even sophisticated machines of his own making (such as computers). In addition, man's marvelous technological inventions are increasingly used against man himself. Pre-born children are killed by modern suction machines. We now have advanced devices for surveillance, as in the Soviet Union for the control of dissidents. Ever more destructive weapons of war threaten all mankind. Truly, "as we sow, so shall we also reap" (Gal.6:7) when using science in rebellion against God's law and contempt for His very Person and existence. Only man's acknowledgment that "the earth is the LORD's, and the fullness thereof; the world, and they that dwell therein" (Ps.24:1-2) can prevent all modern society's descent into barbarism.

Review Questions:

1. What is the difference between God's creation and man's creativity?
2. How would you explain the creative activities and contributions of unbelievers?
3. Why did modern science arise only in the Christian West?
4. What will happen to science as the Christian world view is lost?
5. Why is there disillusionment with science today?
6. Name several famous scientists who were Bible-believing Christians.
7. What is wrong with the concept of "Nature" and "laws of nature"?
8. What does God-less science do to man?

For Further Reading

Gordon H. Clark, *The Philosophy of Science and Belief in God*. Nutley, NJ: The Craig Press, 1964.

James Gleick, *Chaos: Making a New Science*. (New York, 1987)

Stanley L. Jaki, *Science and Creation*. New York: Science History Publications, 1974.

Stanley L. Jaki, *The Road of Science and the Ways to God*. Chicago: The University of Chicago Press, 1978.

Henry M. Morris, *Men of Science, Men of God*. El Cajon, CA: Institute for Creation Research [Master Books], ca. 1980.

Rousas John Rushdoony, *The Mythology of Science*. Nutley, NJ: The Craig Press, 1979.

Student Summary for Lesson 7

Biblical Creation and Society

Lesson 7 - Man's Creativity: Science

Key Scriptures:

Colossians 1:15-17; Hebrews 11:3; John 15:5

A. What Is Human Creativity?

1. part of God's image in man (Gen.1:26,28) but God is Creator out of nothing, man only creates "out of something" - Acts 17:25; Col.1:17; Ps.90:2;
2. Man wholly dependent on God in his creative activities - John 15:5
 - a. ability from God
 - b. existence "holds together" in Christ - Col.1:17
 - c. man must use pre-existing things God created
3. Christians create by thinking God's thoughts after Him
4. unbelievers "think on their own"

B. Modern Science the Result of the Biblical Christian World View

1. proven by work of Stanley L. Jaki; also Francis Schaeffer and others
2. modern science could not arise in non-Christian societies because of
 - a. belief in cyclical, meaningless history
 - b. evolutionism in monistic world
 - c. disbelief in orderly universe
 - d. distrust of reality as "not really there"
3. decline of science ahead due to rejection of Christian world view

C. Disillusionment with Science

1. began after World War I
2. Heisenberg "Indeterminacy Principle" - 1927
3. early science pioneers mostly biblical Christians - now fewer Christians in science

D. "Natural Laws" vs. God's Providence

1. "nature" must not be understood as a self-regulating entity which issues "laws" for its own functioning
2. "laws of nature" really are merely the regularities observed in the world
 - a. Robert Boyle and his "atomistic" idea of how the world functions
 - b. he believed God sustains the world moment-by-moment
 - c. this is biblical; it also fits with Heisenberg
3. according to Scripture, nothing "just happens" by chance - God Himself determines all events exactly - Acts 15:18; Gen.18:14; Ps.139:15-16; 2 Kings 20:1-5; Acts 12:23, etc. etc.; Romans 8:28
4. the "laws of nature" idea led to deism, which is unbiblical

E. God-less Science Against Man

1. man now put on same level with "nature" and even machines
2. much modern technology used against man - Gal.6:7
3. submission to God as Lord (Ps.24:1) only way to halt further descent

Clip and mail to: CREATION SOCIAL SCIENCE
AND HUMANITIES SOCIETY
1429 N. Holyoke
Wichita, Kansas 67208

☐ Enclosed is my payment of \$12* for Sustaining Membership dues. I subscribe to the Creation Social Science and Humanities Society's **Statement of Belief**:

1. The Bible is the written Word of God. It is inspired and inerrant throughout. Its assertions are historically and scientifically true in all the original autographs. To the student of the social sciences and humanities this means that the account of origins in Genesis is a factual presentation of simple historical truths.
2. All basic types of living things, including man, were made by direct creative acts of God during the Creation Week described in Genesis. Whatever biological changes have occurred since Creation Week have accomplished only changes within the original created kinds.
3. The great Flood described in Genesis, commonly referred to as the Noachian Flood, was an historic event worldwide in its extent and effect.
4. We are an organization of Christian men and women who accept Jesus Christ as our Lord and Saviour. The account of the special creation of Adam and Eve as one man and woman in the image of God and their subsequent fall into sin is the basis for our belief in the necessity of a Saviour for all mankind. Therefore, salvation can come only through accepting Jesus Christ as our Saviour.

Date: _____

Signature: _____

Address: _____

City: _____ State: _____ ZIP _____

*(\$13 U.S. if you reside outside the USA).

☐ Enclosed is non-member subscription fee of \$14 (foreign, \$15 U.S.) for one year's subscription to the **CSSHQ Quarterly** (to run through September 1990). Mail to:

Name _____

Address _____

City _____

State _____ Zip _____

FOREWORD	page 1
CREATION, THE FOUNDATION OF THE BIBLICAL WORLD VIEW	page 2
PHILOSOPHY; ETHICS	page 8
EVOLUTIONISM	page 14
THE NEW AGE MOVEMENT	page 20
PSYCHOLOGY, COUNSELING AND SELFISM	page 26
ECONOMICS; POOR RELIEF	page 33
MAN'S CREATIMTY: SCIENCE	page 39

Creation Social Science
& Humanities Society
1429 N. Holyoke (316) 683-3610
Wichita, Kansas 67208

Non-Profit Org. U.S. Postage PAID Wichita, Kansas Permit No. 929
--